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THOSE OF US who are assigned the many tasks of editing and publishing a magazine sometimes weary of words. Pronouns must have their antecedents. Besides being strong and full of action, verbs must agree in number with their subjects. And nouns are either proper or improper!

Sometimes we are faced with the dilemma of maintaining the sense and style of an author while improving upon the clarity of his expression. And at other times the restrictions of space mean that otherwise acceptable writing must be eliminated. No one but an editor knows the joy of reading a manuscript so carefully written that it requires little editing.

"Some stars are fixed"

THE PICTURE used on the cover came to our attention through the Rev. Dane R. Gordon of the Central Presbyterian Church of Rochester, New York. It was exhibited in the very successful religious arts festival held at this church last April. The artist, Mr. James D. Havens, very kindly sent the Editors a two-color proof of this woodcut. In addition to being a striking work of art, its subject matter follows so aptly last month's special issue on international affairs that we asked permission to use it in one color for our Christmas number.

This woodcut, made in 1945 with no thought of atomic bombs or man-made satellites, seems to be another instance of unconscious prophecy on the part of an artist.

RELIGIOUS EDUCATORS, who are always under the necessity of justifying expenditures, have reason to look at the report of the Committee on Tax Education and School Finance of the National Education Association. It is called, "Does Better Education Cost More?" "Yes," is the answer, supported by a great variety of research:

Schools that spend more money get better prepared teachers, longer school terms, more and better instructional materials, better pupil attendance.

Pupils in schools that spend more get higher scores on standard tests in the various subject fields, both in elementary and secondary schools.

Communities that spend more per pupil get schools which make better use of the findings of psychological research and take account of the needs of society.

The schools examined give no indication of a point of diminishing educational returns as a result of increasing the level of school expenditures. The effect of the expenditure is cumulative, at high levels and low levels. States that pay more rank higher in earning power and in educational achievement.

Quality of teaching was improved by expenditures for supplies and equipment, still further improved by providing personnel to help teachers make good use of such teaching aids, says Brickell. Bothwell shows that high-quality education is advanced by balance and discrimination in expenditure, and that overemphasis in any one area of spending is bad. As districts raise current expenditure outlay per pupil, they do not continue to pour more and more money into textbooks, paper, stencils, roll books, chalks, and other basic materials. Instead,

For those of us who deal so much with words, the affirmation of the Prologue of John's Gospel has special meaning. The thought that God put the expression (Word) of his creative love into human flesh is for us an act of worship.

Therefore as we salute our readers at Christmastime we pray for them a measure of God's grace in the apostle's phrase: "... the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory. ..."

J. Martin Bailey
Carolyn Coburn
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Lillian Williams

Mr. Havens says that he wished to express, not danger from the sky, but rather a revolt against too much emphasis on material things when the need for the spiritual is so great. At this season, the star illuminating the church in the sleeping town reminds us of the Star of Bethlehem, which is indeed a fixed point of security in a world of upheaval.

The original woodcut is printed in two colors, a sky blue and an orange-red. The artist made only twenty copies, but a few, beautifully mounted, are still available at fifteen dollars each from Mr. James D. Havens, R.F.D. 1, Fairport, New York.

Lillian Williams

Does better education cost more?

they begin to spend more for such items as audio-visual materials, physical education and health supplies, and similar materials.

We believe that more money invested in religious education will prove equally profitable. One measure of the effectiveness of any educational program in a local church is expenditure per pupil. This is partly true, we think, because people who care spend more, and it is important that people care. Where people do not care, the church school budget is starved.

If you do not know how your church compares in expenditure per pupil with other churches, perhaps you should. The comparative information will help you evaluate your program. Churches genuinely concerned about quality in religious education may also well compare costs per hour of instruction for the child in the local church and the local public school.

The 1958-59 average salary of the public school classroom teacher in the United States was estimated at \$4,700. How does that compare with the salary of the teacher of weekday religious education your church supports? Better-paid teachers can afford to get extra training, attend professional conferences, buy more books. More money helps make better teachers.

We believe the reported experience of the public schools points to a truth applicable to religious education. Learning will increase in proportion to additional money spent for audio-visual and other teaching aids, leadership education, church library, curriculum materials, well-selected equipment, and adequate space for Christian education.

R. L. H.

THE DATE is July 6, 1415. The scene is a large field outside a German village near the Swiss border. The center of attention is a thin, unassuming man, bound by cords to a wooden post. On his head is a paper hat with the word "heretic" written on it; around him are piles of straw and twigs. Milling around is a howling mob crying, "To the fire! To the fire!" and "Death to the heretic!" even as a mob had once cried "Crucify him!" about another. A cardinal of the Church, in flowing red robes, and a marshal of the empire approach the man at the stake and ask if he will recant and save his life. He replies:

"God is my witness that the evidence against me is false. I have never sought or preached save with one intention of winning men, if possible, from their sins. In the truth of the Gospel I have written, taught, and preached; today I will gladly die. I must obey the Scriptures."

The marshal looks toward the Emperor, who nods his head. The executioner touches the torch to the straw. The victim sings in a loud voice, "Christ, thou Son of the living God, have mercy upon me!" and begins to recite the creed. Smoke and flame flow into his face. Thus died one of the great heroes of the Christian faith, good and noble person.

Why this violence against a human being? What had this man done to merit such a horrible death while still in the prime of life? He had told the common people to obey the Scriptures. With keen insight he had seen the evils of the totalitarian hierarchy a hundred years before Martin Luther. "Obey the Scriptures," he told the people.

This hero was born in the 1370's. His widowed mother, though very poor, sent him to the university, where he received three degrees in rapid succession. He earned his way by street singing and lived on bread and peas. He was so brilliant that he was made a professor of theology at the age of twenty-seven. He became a priest at an endowed chapel, where he preached in the language of the people—both literally and figuratively.

The man had an evangelical emphasis which drew the common people to him. They hung upon his words and besieged him for counsel. Although the evils of the fifteenth-century papacy and the intrigues of bishops and church officers were apparent to nearly everyone, yet the Church had been able to fasten upon the people a religious uniformity which even centuries of corruption could not destroy. Nobles as well as



A page from the English Wycliffe Bible of 1380. The Bible commonly used on the Continent at this time was still in Latin.

by William Charles WALZER

Associate General Director, Commission on Missionary Education, and Director of Educational Interpretation, Friendship Press, National Council of Churches

Obey the Scriptures

common people were convinced that it lay within the power of the clergy to determine their eternal destiny. The churchmen were worldly wise. They knew that their prestige, their wealth, their power, depended upon this commonly accepted belief. Any one who challenged it must be done away with no matter who he was.

The more he studied the Bible, the more fearless this great preacher became in declaring the truth as he saw it. Finally he said, "No one has to obey even the Pope, except as his commands are in accord with Scripture." He had set forth what was to become one of the cardinal Protestant doctrines: the supremacy of the Scriptures for faith and practice. "Obey the Scriptures," he told his people, and he opened the meaning of the Bible to them.

Obey the Scriptures! Not only were the Scriptures the source of all Christian truth, but the authority of the Church was not necessary for their interpretation, as churchmen had for centuries maintained. This was heresy in the eyes of those who would keep the Church between the people and the Bible. It was but a foretaste of the Protestant doctrine of the right of private judgment.

That did it. If the Church was not necessary as interpreter of the Bible, or as mediator between man and God, there was little justification for the highly complicated ecclesiastical system or the elaborate sacramentalism. Such practices must not be condoned, not even by the most popular preacher in the land.

There followed a long struggle within the heart of our hero, as close friends in the priesthood sought to

convince him to be quiet, to lay low for a while. How subtle and cunning were their rationalizations: "You can do so much good for the people without all this revolutionary talk." "You will lose your job." "Think of those who love you." "You have the top pulpit, why jeopardize it?" "You can't get away with this. You can't beat the big boys who are in league with Rome and the Emperor. Please, brother, desist." But he could not, he was one of those who could not be still while he saw the truth being twisted. Again and again, as he was threatened from many quarters, he was reminded of what he had told the people: "Obey the Scriptures."

Finally the archbishop excommunicated him. He became an outcast to all the faithful. Yet the common people stuck with him. So an interdict was declared—the denial of the essential sacraments to the whole city. Now timid souls came and pleaded with him to recant. But he refused, saying only, "Obey the Scriptures!" The very phrase haunted him, and he became more fearless as he meditated upon it.

One of the Popes—there were no less than three at this time—issued a bull of excommunication. Leading theologians then prevailed upon the Emperor to call a general council to decide who was the rightful Pope. The Emperor also invited our hero to come before the council and explain his stand, granting him safe-conduct. Though warned by friends that he might never leave the council alive, the preacher hastened to accept the invitation; he was so sure the Emperor and leaders of the Church would support his ideas. After all,

(Continued on page 42)

We are all evangelists!

DURING the first week in July my wife and I spent a most pleasant vacation in the Green Mountains, poking around in some of Vermont's more quiet cemeteries. We were a world away from the crowds of Manhattan, and the only messages we received were those left by earlier generations to later readers—terse reports of the lives of forgotten people and here and there a pious admonition, carved in stone.

Ancestor hunting can be tiring. On the afternoon of July 4 I looked north across a rolling vista, reflecting upon the impulses which led these people away from their settled communities in southern Massachusetts to their new home in the forest wilderness. I thought also of the little village spread out below me, and how it must have been a hundred and sixty years ago. There was not a Christian in the town then; today a graceful white steeple, lifted above the oaks and maples, speaks to men about the Christian faith and life.

I had but recently learned about the coming of that faith to this northern Vermont hamlet. An itinerant Baptist missionary came one day to visit the man in whom I was most interested. All evening long the missionary explained the way of salvation, but left, hours afterward, unsure that the man had heard anything he had said.

Time and the Holy Spirit worked together, however, and days later this man gave over his strong body and keen mind to Jesus Christ. He led his wife to the newly found Savior, opened up his barn for divine worship, was baptized in a nearby stream, and became an able minister of the faith. In time he went to the even more primitive settlements of northern New York.

It is an old story. Yet it is more than history; it is a journal, a day-by-day account of how the Church lives and grows.

Somebody cared enough to tell the story of God's love in Christ; to tell it to a stranger, risking resentment, rebuff, and sudden anger. Somebody knew enough about it to tell it cogently, persuasively, and in terms which met the need of a lonely man. And when the new life of Christ was born, there sprang up in this man a lifelong impulse to pass it along, first to those whom he loved most dearly, then to all the remote people he could possibly reach.

"You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." (Acts 1:8)

There is no substitute for this kind of witness. I suspect that the secret of the spread of Christianity has been this recurrent encounter among three persons: a testifier, a listener, and the unseen but powerful third, the Holy Spirit. All three are present in each church school class. The teacher is not only an instructor; he is an evangelist as well.

*Executive Secretary,
Division of Christian Education,
National Council of Churches*

Paul E. Knoff

by J. Carter SWAIM

Director of the Department of
the English Bible, National
Council of Churches

THE CHAIRMAN of the department of the National Council of Churches' Division of Christian Education recently said, "Cheese angels are on their way out." Whether the Bible invariably uses masculine names and masculine pronouns in reference to angels, most angels have swept down church aisles, ecclesiastical pageantry have been clad in feminine attire. And this tire has often been unworthy of angelic hosts—somebody's discarded bedroom curtains, perhaps, or ruffles left over from a party dress. "Cheese angels" succinctly symbolizes all that is shoddy in religious drama. It is good to know they are on their way out.

But what about other angels? Just these cheesecloth ones that are on their way out, or does the modern world assure that an enlightened age has more use for them, consider that angels are on their way out? Is anybody sorry? Is not the presence of angels in the biblical material an obstacle to our understanding and handicap to those who teach space-children? Edward Tenney Brewster said: "Six days in the week we live in an ordered world. On the seventh we open the church door on a land topsy-turvy, where axes float, sticks change to serpents, cities are let down out of the sky, angels stir the water of wells, bedeviled swine are violently into the sea."

Actually, of course, the angels stir the water of wells are on their way out. This is a reference to the fifth chapter of John where, at the end of the King James Version says: "an angel went down at a certain season into the pool, and troubled the water: whosoever then first after troubling of the water stepped in, made whole of whatsoever disease he had." This verse however, is not found in the best Greek texts, and therefore omitted from the text of the American Standard Version, as well as omitted from the text of the Revised Standard Version, as also by Weymouth, Moffatt, Williams, and other translators generally.

The words no doubt originated as a marginal note, inserted by a copyist who wished to include a popular explanation of why it was that some waters possessed healing power. Although better known

Angels...

on their way out?

the Greek text reveals that this comment was no part of the original, we may nevertheless note that it arose from a religious view of the universe, which "in all nature sees something beyond and behind nature, which does not believe that it has discovered causes when, in fact, it has only traced the sequence of phenomena."

So far as the New Testament letters are concerned, angels seem to be on their way out. In Romans 8:38 they are listed among the objects hostile to man's salvation. In I Peter 1:12 God is recorded as having done for his church "things into which angels long to look." Ephesians 3:10 takes up the theme that God has done for his people greater things than he has done for angels, "that through the church the manifold wisdom of God might now be made known to the principal-

"Angel,"
by Jehan Barbet de Lyon.
Copyright The Frick Collection,
New York.



ities and powers in heavenly places." Angels are thus representatives of the old order of things which is passing away. Like all else, they must give way to the sole sovereignty of Christ (I Peter 3:22).

One of the truths many have learned from the ecumenical move-

ment is that there are large sections of the church to whom angels are real. Louis IX believed himself to live in a world continually under the influence of angels. The Orthodox churches believe that each individual has a guardian angel. The "Completion Litany" of the Greek Orthodox Church contains the following: "For an angel of peace, a faithful guide, a guardian of our souls and bodies, let us beseech the Lord." Sabine Baring-Gould's evening hymn, based on Proverbs 3:24, contains the lines:

Through the long night watches,
May thine angels spread
Their white wings above me,
Watching round my bed.

Angelology was greatly developed between the Testaments. At a time when God seemed far away, it was necessary to weave elaborate theories about how he retained control of his universe. In Sholem Asch's *Mary*, the mother of Jesus explains to him: "God has many hands, and they are called His angels." These "hands" are a picturesque way of describing the going forth of the immediate power of God. The Hebrews were sure that there were agencies of God's will, visible or invisible, personal or impersonal, which were the means by which his purposes were everywhere accomplished.

Within the New Testament itself, mention is made of some of God's many hands that are called angels: the angel with the "sharp sickle" (Revelation 14:17); "the angel who has power over fire" (Revelation

(Continued on page 42)



"The Nativity," by Gerard David (Flemish 1460-1523) Metropolitan Museum of Art. Photograph by Foldes from Monkmeyer.

Having survived a series of crises, the United Christian Youth Movement has come to maturity

The five stages of the



The United Christian Youth Movement is celebrating its 25th anniversary this year. An article in the October issue gave synopses of the inspiring careers of some of the people who were active as youth in the Movement. This article, outlining the history of the past twenty-five years, is a composite from the writings of several of the persons who have been involved in the Movement as it developed.

ROOTS AND WINGS was the significant title given to the special program on the United Christian Youth Movement last February at the Annual Meeting of the Division of Christian Education, National Council of Churches. The "roots" of the Movement were, it was shown, firmly gripped in a noble tradition of Christian youth work; the "wings" indicated an unhampered future. The program, given in celebration of the 25th anniversary of the UCYM, divided the history of the Movement into five periods, as seen in retrospect. These are useful designations for examining the progress of the Movement.

I. The idealistic period

The great financial depression of the thirties reached into the lives of

nearly every family in the country, bringing hardships and tragedy, but also a new realization of true values.

As with all other people, the depression hit young people with great force. They did not have to go to war, but they did have to face days of idleness and discouragement. There was much competition for the few jobs available. Long hours and good workmanship were required of those fortunate enough to secure work. The Civilian Conservation Corps rescued thousands of the most needy and put them to useful work in the parks. Many young people of the churches, whose parents had planned to send them to college, had to give up the idea or attend as non-resident students. "Spending money" consisted usually of what could be picked up from odd jobs and was used for necessities.

Yet cheerfulness kept breaking through. The solid core of optimism, so prominent a feature of American character, led to a kind of idealism determined to consider the depression as man-made, and therefore susceptible to elimination by man. For the first time great programs of economic

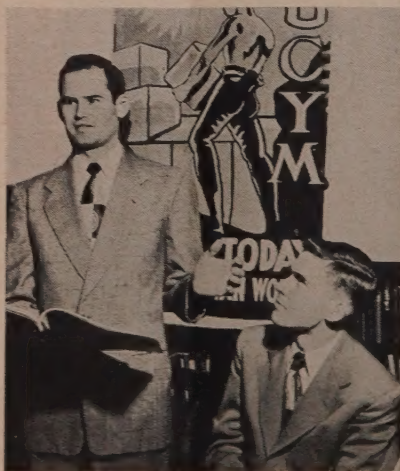
reform were pushed through Congress, and the Government took more and more responsibility for the welfare of the people.

In 1934, when hope deferred brought many to despair, the UCYM was born. The second Christian Youth Conference of North America met at Lake Geneva in June of that year. It was made up of youth and adult delegates from Protestant denominations, the YM and YWCA, the student organization Christian Endeavor, and other church agencies.

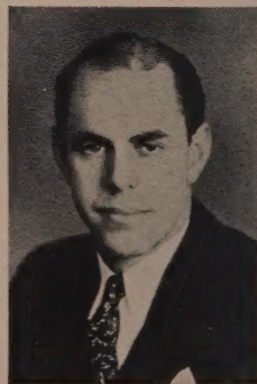
In addition to the depression, the Spanish civil war and the rise of Mussolini and Hitler had jolted the young people into a sober, realistic view of their world. Yet from Lake Geneva they sent out to their fellow youth a message of idealism and courage which was repeated at youth conventions and camps, on college campuses, and in local churches all across the country for the next several years. They said:

"We recognize something of the magnitude of the enterprise. We shall not build a Christian world in a day. But we are determined to be led by our faith and not by our fears, to use the experience of the past, where it will help, and to become pioneers where experience fails. We are determined, so far as possible, to lead henceforth as if the Kingdom were now here. We are not alone in

Bill Barrett (standing, Chairman of UCYM, 1949-51, with Dick Tholen, chairman of "Call to Youth Action."



Roy A. Burkhart, when associate director of youth work, 1927-1935. He was active in the formation of the UCYM.



Ivan M. Gould, when director of youth work, 1936-1943. During the war he left to work for the Service Men's Christian League.

sk. The strength of Christ is ours. Divine resources flow through us, and human fellowship sustains us as we give ourselves to the task. He that sows his life shall find it. For us there is no alternative: we give ourselves and invite others to join us—Christian youth building a new world.”

Also out of this meeting at Lake Geneva came the first outlines of what the UCYM might become. In the years that followed, hundreds of conferences, institutes, and conventions contributed to a growing interdenominational program. Significant personal commitments were made; important church and community projects were undertaken, and a sense of unity of purpose and program developed in many sections of America. Denominational and other Christian agencies agreed upon ten areas for interdenominational action. A series of “youth action guides” was prepared and approved for use by the various constituencies.

The new movement was meant to be a movement, not an organization. No stereotyped program has been contemplated, no standardized procedure is proposed, no competitive organization is projected. Rather, this is an attempt to unite the ten million Protestant youth, through their cooperation within existing organizations, in the central purpose of Christianizing all personal life and all institutions of society.”

In 1936 the first Christian Youth Conference of North America was held at Lakeside, Ohio, to plan the strategy for future action. Twenty-four denominations, nineteen states, and seven other agencies officially sent delegates. The group met in commissions and dealt with the ten projects included in the UCYM program:

- Developing a personal Christian life
- Helping others to be Christian
- Building a warless world
- A Christian and the use of beverage alcohol
- Creating a Christian economic order
- A Christian use of leisure time
- Breaking down race barriers
- Preparation for home and marriage
- Discovering a new patriotism
- Christian world outreach
- Action in local churches, community youth councils, and the denominational organizations reflected these emphases, especially the ones on the cultivation of personal devotional life and social concerns. On Armistice

Day, 1935, nearly 25,000 young people demonstrated for peace in mass meetings, parades, and other activities. This became an annual observance. In 1938, 239 delegates attended the Quadrennial Convention of Christian Education, for which a UCYM committee had planned the youth program.

In these early years, the Movement was hampered by lack of money for national leadership. Dr. Roy Burkhart, who had been associate director of youth work of the International Council of Religious Education, resigned shortly after UCYM was formed. Dr. P. R. Hayward, who had been head of the Department of Youth Work, was able to give only a small portion of his time to UCYM work because of other responsibilities. The Rev. E. H. Bonsall served as acting director of youth work and of UCYM for the first half of 1936, until the election of the Rev. Ivan Gould as Director.

II. The period of reappraisal

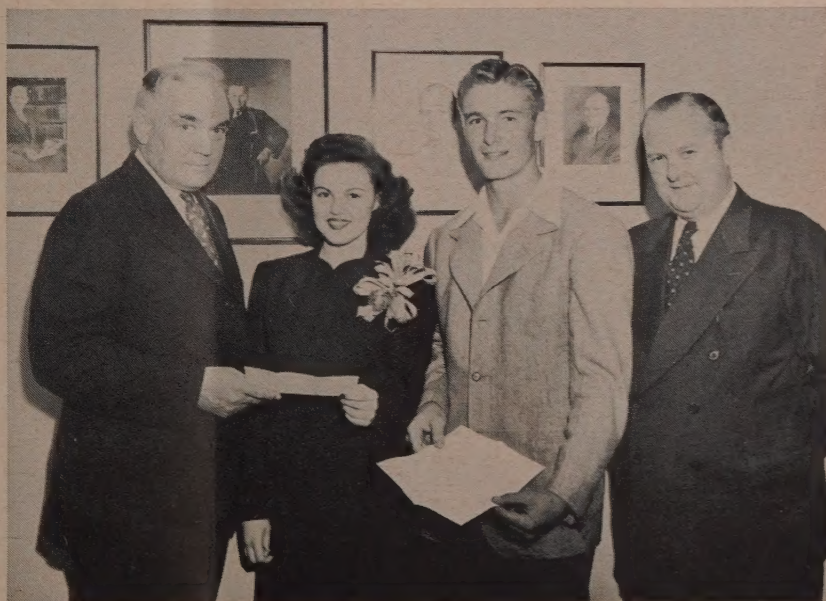
Two events during the year 1939 had great effect on the UCYM. The first was a World Conference of Christian Youth in Amsterdam, the Netherlands. This was held a month before the outbreak of World War II. It was an act of faith to proceed with the conference at all. Many delegates had not yet reached home when war broke out. Some were returning on the *Athenia*, the first passenger ship sunk by German submarines. Others were delayed months and even years in rejoining their families. Some did not survive the war.

Yet the fact of impending world

disaster made Amsterdam an encounter with reality. The delegates had gathered under the triumphant theme, *Christus Victor*. At the Conference the young people of America entered into the life of the world-wide Church. They were drawn to the youth of other nations by experiencing their common humanity, their common faith, and the common awareness of a threatening world calamity. They have continued together in a remarkable sense of identity across time and conflict. They have practiced the presence of the Universal Church, and many of them have taken conspicuous ecumenical leadership in their own and other countries.

Hitler's march into Poland marked the beginning of the war which the Movement had worked so hard to avoid. A year later the United States was in the war. These events caused a reappraisal of the UCYM. The slogan was changed to “Build today for a Christian world,” and the leaders of the Movement urged young people to recognize that “it is equally important to learn to live like Christians in whatever world we may have, and the thing we can do the most about is the quality and influence of our own lives.”

After the entrance of the United States into the war, Ivan Gould was called to give leadership to the newly organized Service Men's Christian League, and Raymond Peters was loaned by the Church of the Brethren to be acting executive secretary. Through efforts spearheaded by Roy Burkhart, additional funds were secured for the Movement. Helen Spaulding became associate executive secretary in 1943. Later that same



Alfred H. Avery (left), donor of the Parshad college scholarship awards, with Isaac K. Beckes (right), director of UCYM, and two winning students.

year Isaac K. Beckes became executive secretary and associates were appointed in specialized fields.

The emphasis changed from avoiding war to building a just and durable peace. Relief and reconstruction of a broken world became paramount. From 1941 to 1944 there was a strong emphasis on race relations. The Christian Youth Conference of North America, held at Lakeside, Ohio, in 1944, adopted this statement:

"We commit ourselves to a constant criticism of our own attitudes toward persons of other races in the light of all we know of love. We pledge ourselves to think of our suffering brothers around the world, to increase our personal contributions to relief of human agony, even to the lowering of our own level of living."

A major development of the period was the emphasis on churchmanship, developing in young people a conscious awareness of themselves as

members of the Church Universal. Outreach to unchurched youth and fellowship with Christian youth of other lands were also stressed.

An early and highly significant development in Dr. Beckes' administration was the *Parshad* (Hindu for "gift of God") *Scholarship Program*, whereby the highest caliber young people were awarded college scholarships on the basis of Christian service and academic record. The program was made possible through the generosity of Mr. Alfred H. Avery.

Following the war, the UCYM took an active part in relief, reconstruction, and rehabilitation of people and communities ravaged by war. This was the time of the rise of the ecumenical work camp program, where persons of many denominations and nations gathered in specific places to do manual work that would help a particular group of people. The opportunity to take part in practical projects of re-

construction appealed to American young people, and UCYM played a leading role in the formation, support, and participation of the World Council of Churches' work camps.

The economic prosperity built during the war expanded even more afterward, as industry geared itself to supply those things denied to the consuming public for four years. Sharing food and clothing with needy people became a prominent part of the youth program. Youth leaders also fought for the elimination of military conscription.

In 1948 Helen Spaulding resigned as associate director, to go to the Department of Research, and a little later the Rev. Dennis Savage came as director of Youth Council Services. In 1950 Dr. Beckes resigned to become President of Vincennes University. He was succeeded by the Rev. A. Wilson Cheek, who had associates Donald Newby and Jo-



The UCYM staff of 1944: W. Greer Fisher, Eastern regional director; Isaac K. Beckes, executive director 1943-50; Janice Bennett, editor; Helen Spaulding, associate director; Dennis Savage, director of the Christian Youth Conference of North America (later associate director of UCYM), and Robert Tesdell, director of social education and action.



Representatives of ULAJI (Union of Latin American Evangelical Youth) at the 1959 General Council of UCYM. They returned a visit made to South America by representatives of UCYM in 1956. Behind them are posters illustrating symbolically the five commissions of the Movement.

ood. When Mr. Cheek went to the Adult Department in 1957, Mr. Newby has made executive secretary and Andrew Young was added to the staff.

I. The theological period

The next period in the life of the movement began with the participation of more than 300 American youth and adult leaders in the Second World Conference of Christian Youth, held in Oslo, Norway, in 1947. The theological emphasis of this Conference had two foci: Bible study and the future of UCYM as part of the ecumenical movement.

Returning by ship from Oslo, a group discussed the question: "Is UCYM to be an organization of 'fringe operation,' or is it to be an actual movement whose very life and breath flows out of the central reality of Jesus Christ and the witness of his church?"

This group described Bible study, prayer, and worship as central experiences. Out of them, youth should come "the incarnation of the message" in the kind of world in which they had to live. Leaders called upon youth to share their faith with others bravely, to express Christian love. The future of the UCYM was seen to depend upon the development of ecumenical leadership. It was recognized that the problem of truth which lies at the heart of differences among churches cannot be soft-pedaled.

By 1952 this study, thought, and action led to the Call to United Christian Youth Action, held during Youth

Week of that year. This was the most ambitious single undertaking ever attempted by the cooperative forces of youth. Its goal was one million youth committed to united Christian youth action, and one million dollars for youth work around the world.

The primary objective of the Call was to enlist young people in a deepened commitment to Christ and his Church. In this it was not a failure. The thousands who were involved in the Call had their faith in organization and in promotion shattered, as the money hoped for failed to come in. But in the process, somehow, each caught a vision of the true nature of God's Kingdom. Many of those who served as field workers for the Call are now in positions of church leadership.

The support of world youth projects, which was part of the goal, was partially realized. This phase of the

(Continued on page 46)

(Above) The Ecumenical Work Camps sponsored by the World Council of Churches have been a popular form of youth service. The UCYM has helped to set up camps and has sent delegates to work camps around the world.



UCYM staff members:
(Above) Andrew Young and John Wood, associate directors. (Left) Donald Newby, executive director, Stuart Langdon, recently youth associate, and A. Wilson Cheek, director of UCYM from 1950-1957.

Trends in Methodist adult classes

by Doris P. DENNISON

Staff member, Department of Christian Education of Adults, General Board of Education, The Methodist Church, Nashville, Tennessee

*There was an old woman
Who lived in a shoe;
She had so many children
She didn't know what to do.*

How they select their courses

A large proportion of adult classes report that they decide among themselves as a group what resources to use, according to the interests and needs within the group. We found that some groups use interest finders and that many of them ask committees to work on plans for study and worship in the group.

There is a large body of curriculum material from which selections can be made. This includes not only dated materials, but also many elective courses covering nearly any religious interest of adults. These are described in the manual *Resources for Adult Groups* issued annually.

How they use teachers

We were glad to observe that a large number of groups used a corps of teachers. This meant that the group was not dependent upon any one person, but that it had a group of persons prepared to lead. Sometimes the basis of decision as to who should lead was arbitrary. Sometimes the plan of rotation was Sunday by Sunday. But a number of classes, we found, asked persons to lead units of study because of special contributions which they could make in the areas of study. Often these leaders were teachers from a neighboring college or professional people in the community. We found that a second group of fairly large proportion was engaging members of the class to lead discussions.

It was a minimum group, we found, that engaged a "regular teacher."

How they deal with social issues

One of our concerns, as expressed in the questionnaire, was to discover to what extent the adult groups were taking action in community affairs and otherwise implementing the gospel in terms of human relations. We were disappointed to find that more than a third of the classes were doing nothing

at all. Others reported challenging tasks in which they had participated: sponsoring displaced families, establishing a day nursery for a minority group, providing education for a blinded Japanese girl, giving to the Laubach Fund and the Koiner Foundation.

The groups showed a marked tendency to work on issues or give service to agencies close at hand. In the West, service was given to the American Indians. In Florida, one group had a representative on the Chairman's Missionary Assemblies, an interracial agency.

The reports indicated that many persons worked individually in areas of personal interest, but that many classes did not take action as a group. However, a reasonable percentage engaged in discussion of social issues, encouraged persons to write letters regarding legislation, assisted needy and displaced families, and helped groups in the community such as alcoholics. In the program of the Methodist Church, we feel that at this point we need to relate members of adult classes to the commission of a local church which is responsible for Christian social action. Such plans are developing.

How they study missions

The observations regarding missions were both satisfying and disappointing. A number of groups indicated that they depended entirely upon lesson materials for the missions emphasis. This is satisfactory if they use the *Adult Fellowship Series*, which two mission units appear annually, or the undated units on missions topics. However, our records show that groups using these resources are in the minority. Fortunately, a number of classes participate in the school of missions. This is a cooperative local church project in the study of missions. We were disturbed to find that a large number of classes contributed to the missions program only on World Service Sunday, when contributions go to the support of the church agencies. This is a confusion in thinking among adult leaders to which we must give some attention.

Some classes did report their outreach to the church around the world. Some supported a pastor in a new community; three classes had speakers exchange students from

WE FELT like that, too. We five were the staff members in the Department of Christian Education of Adults of the General Board of Education of the Methodist Church. Each time we sat together to outline our communications to leaders of adults, we were confronted with the same question: "What are members of adult classes doing? What is their program?"

We knew what our suggestions had been. We were agreed on a basic philosophy of providing ample guidance and resources and training, and expected groups to grow and develop according to their own needs and interests. Our question was, "Are they doing this, and how?" Then one of our problems hit home. We were dealing with 40,000 churches. Each one was unique; each one was making a distinct contribution; each one had a character of his own.

One of us commented, "Many classes seem to use the same lesson materials year after year, without examining the other materials we make available to them."

"On the other hand," remarked another, "reports show that people are using interest indicators to discover materials of most value to them."

One person wanted to know if these groups ever took action on social questions. Another wanted to know to what extent the groups studied about missions and gave support to the church abroad.

We decided to find out. So we sent a questionnaire to the directors of Christian education in approximately one thousand churches. This selection meant that we would hear from groups that had more opportunities for training than those in the smaller churches. On the other hand, we knew that unless the questionnaire went to a key person it probably would never come back.

About eleven per cent of the questionnaires came back. The interesting fact is that these came from the five jurisdictions (regional divisions) of The Methodist Church in proportion to the extent to which adult classes are organized in the churches in those regions. We felt we had a fair sampling of the churches.

We studied these returns, tabulated the findings, and made some observations. Here are some of our findings.

large number of classes draw on a corps of teachers for leadership. For special subject, a panel may be used.

DuPuy from Monkmeier

other countries. One group provided "craft kits" to the Florida Christian ministry to migrants; another group supported students in Korea. The projects were as varied as the people's interests.

What activity most interested them?

We felt that some groups would be doing unusual things not revealed by the previous questions. Therefore we asked them to tell us about their most interesting activity. Again the range was wide, but the list strengthened a conviction which has come to us through field work and through other samplings—namely that a significant value of the church school group is its fellowship. This seems to take on different meanings in different groups. But running through all the reports is a feeling that those who come to adult classes feel a support and a sense of belonging with those who care about Christian living.

This fellowship was often found in work projects, such as those listed under social concerns. Others indicated service to shut-ins, providing teachers, taking field trips, and developing a church library. We are concerned now to involve more adults in more groups, in order that they too may experience an enriching Christian fellowship.

Occasionally, in going over the re-



ports, we sensed a feeling of frustration on the part of the groups, usually owing to the growth of the local church. From some communities widely spread came reports that, because of the large numbers of children enrolled in the church school, space is not available to adults and their classes have been dropped. Where a church has double services, parents often go to church while the children are in church school and do not attend adult classes. Some reported that while adults are not in the Sunday session of the church school they do participate in a wide range of mid-week activities centering on social

issues, missions, Bible, and prayer.

Since this report is from one denomination only, we cannot say to what extent it applies to the programs of adult groups in other churches. The returns are already being reflected in our current planning and field work. On the whole, we as a staff were pleased to find a favorable response to the suggestions we have made consistently through the years. We look forward to continued planning with adults in local churches, with their leaders in district workshops, and with their counselors in conference-wide meetings and leadership schools.

Our first workers' conference

by Richard S. DEEMS

Pastor of Methodist churches in
Seymour and Black Creek, Wisconsin

COMMON SENSE tells us that it is foolish to expend time, energy, and enthusiasm on a venture that has no fixed destination, no worth-while purpose. Church school workers' conferences are no exception to this rule. It is useless for a group of dedicated lay workers to come together for an afternoon or an evening if they have no common goal, no set of objectives in mind. Yet many workers' conferences do just that: they meet regularly—monthly, bimonthly, even weekly—just for the sake of meeting; or, what is worse, just to keep their denominational supervisors happy.

Church school workers should be allowed to discuss and decide their own destinations, to establish their own objectives. This is not a difficult

procedure. In fact, the experience can be very exciting and challenging. Not only does it bring persons closer together, but it leads to a deepening expression of Christian faith. This is an account of how it worked out in our church.

Some of our workers had discussed among themselves the possibility of meeting occasionally to talk about their common interest: the church school. This particular group had never done that before. A time was set, the day came, and the group gathered.

From the beginning it was to be *their* program. True, as their pastor, I hoped certain ideas of mine would be carried out. The church school superintendent, too, had plans of her own. And of course our denominational staff in Nashville had many good ideas. The group felt, however, that just to sit down and adopt a workers' conference program which had been planned for them by someone else would be like setting out in a boat with no fixed destination. So they decided to work things out for themselves.

They define church school objectives

Before setting sights for the conference, these workers thought they

should first think about the purpose of the church school. For over an hour they discussed the basic question, "Why do we have a church school?" The usual pat answers were given for a while; then they really began to probe. Finally someone asked the all-important question: "Why are we Christians anyway, rather than Jews or Mohammedans?" The group fell silent.

It had probably been years since these men and women—no different from most other Christian workers—had bothered to think seriously about this vital question, the answer to which is the cornerstone for any church activity in the name of Christ. There they sat silently, thinking it through.

Bit by bit, as the answer came to them, they were able to list the basic objectives for their own church school. Here are some of these objectives, in their own words:

- Acquaint the student with the life and teachings of Jesus Christ.
- Acquaint the student with the Holy Bible.
- Enable a person to know and study about God.
- Join in Christian fellowship.
- Enable the student to make a decision or commitment for Jesus Christ.

As you can see, the words are not as carefully chosen as they might have been by a professional staff. But, then, that is not important. Of

prime importance is the fact that this group of church school workers arrived at these objectives through their own thinking and discussion. They themselves set the destination for their church's educational program.

Along with these objectives, activities were suggested that would help the church school reach its destination. Again, no one person dominated the discussion; and the list of activities which evolved came, not from any book or church magazine, but from the thinking of individual group members.

They define meeting objectives

Before going any further into methods and procedures for working out these educational objectives, the group wanted to be clear about the purpose of their own workers' conferences. Why should they meet? Two meetings were spent discussing this subject. After listening to each other and sharing insights, based on what they had learned about their church school, the workers listed the following objectives for their monthly meetings:

- To be a better teacher.
- To learn more about Jesus Christ.
- To have some moments of fellowship.
- To exchange ideas.
- To present and help solve problems.

—To learn about valuable resources.

—To understand how people learn.

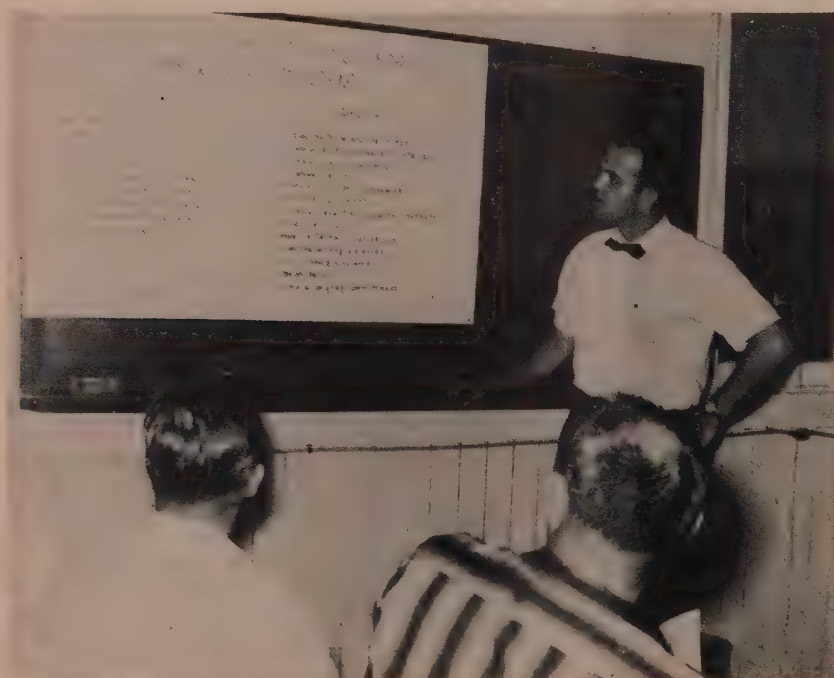
Again, it is unimportant that these objectives are not written in Pulitzer award-winning style. The important thing is that they were decided on not by the pastor, nor the church school superintendent, nor the denominational staff, but by the church school workers themselves. It was they who established the destination of their own workers' conferences.

They compare objectives

All that remained now was for the workers to check their objectives against those set forth by the denomination, to find out at what points they were in agreement or disagreement with professional criteria for a good church school program and curriculum. Accordingly, the focal point of the next meeting was a chart listing their own church school objectives, which they placed at the front of the room where it could easily be seen. One of the group then read off a corresponding list of official objectives prepared by the denomination board. As each item was being read, members could see at a glance whether or not it had been included in their list. They were well satisfied to note, at the conclusion of the reading, that the professional list included all of the objectives they had listed in addition to one other they had overlooked. Everyone agreed that the denominational staff had done an excellent piece of work.

From this comparison it was clear that the church school materials they were using Sunday after Sunday were written with the same destination in mind that they had come to feel was important. Without any lengthy discussion of old and new teaching methods, teachers knew at once that these materials were related to the same objectives they had established as basic. The group was now ready to proceed confidently to a discussion of specific methods and techniques for putting these objectives into practice.

To be sure, our church school workers' conferences are far from perfect. Many rough edges still need smoothing in the matter of planning and conducting meetings. But what counts is that our workers are moving, and moving forward. They meet not just for the sake of meeting, but because they themselves have determined the objectives of their meetings. They know where they are headed and how to go about getting there. Their time, energy, and enthusiasms are being wisely directed toward an attainable destination.



Mr. Deems and his teachers survey the two lists they have drawn up: their objectives as teachers, and their proposed activities for their workers' conferences.

AUTHOR'S NOTE: In many churches, whether they have a family service or not, there are children present during the sermon. The minister is faced with the problem of holding the interest of both children and parents in such a way that both will see the relevance of the gospel to their common everyday life. This means arousing immediate interest on the part of the children and developing the introduction in a way that will bring out the concerns of adults. The following story and comments upon it are an example of how one man has tried to accomplish this, having in mind children from the first grade up, and their parents.



Redemption in the family

by Randolph Crump MILLER

Professor of Christian Education on the Luther A. Weigle Fund,
Yale University Divinity School, New Haven, Connecticut

ESMERALDA was about nine years old. Just after dinner on a Thursday evening, she went to the kitchen and told her mother, "I want to go to the movies."

Her mother asked her what day it was, and Esmeralda said, "Thursday."

"Well," said her mother, "we don't go to movies on school nights."

"But I wanna go!"

"I'm sorry, but we don't go to movies on school nights."

Esmeralda stomped into the living room, where Daddy was reading the sports section of the paper.

"Daddy!"

"Uh?"

"Daddy!"

"Uh?"

"Daddy, I want to go to the movies."

"Well, what did your mother say?"

"She said no."

"Of course you can't go," said Daddy, quick on the pick-up. "It's a school night."

Esmeralda went back to the kitchen and repeated her request. Her mother turned to her and said sharply, "Little girls don't go to movies on school nights. You have your dolls, your books, your records, and TV. There's plenty to keep you busy and happy until bedtime."

Esmeralda shouted, "I hate you!" When she kicked her mother in the shins, and turned and ran upstairs. She threw herself on her bed and cried and cried and cried.

"Nobody loves me," sobbed Esmeralda. "I'm going out in the garden and eat worms. . . . I'll run away and show them." Then she stopped crying and listened. There wasn't a sound from downstairs. So she cried some more.

As she cried, Esmeralda began to think. She knew the rule was no movies on school nights. She also knew she should not have kicked her mother in the shins. Now she felt separated from her mother's love. She

felt all alone. So she began to wonder how she could win back her mother's love.

Esmeralda stopped sobbing, washed her face, and went downstairs.

Daddy was now reading the front section of the paper. Mother was reading the sports page (it was the best she could do). Esmeralda stood there and looked at them, but they kept right on reading.

"How can I earn back their love?" she asked herself. "Maybe I can buy it back," she thought. So she said, "Mommy, do you want a piece of candy?"

"No, thank you."

If that wouldn't work, she'd try an excuse. Scapegoating sometimes worked.

"Mommy, Johnny told me to ask you if we could go to the movies."

"He did?"

That wouldn't work either. Esmeralda thought again. Maybe she could use some magic words.

"Mommy, I'm sorry I kicked you in the shins."

"You ought to be."

"Daddy! I told Mommy I was sorry I kicked her in the shins."

"She should have kicked you back."

Magic didn't work either. What else could she do? Both parents continued to read their papers. Finally Esmeralda went over to her mother's chair and said simply, "Mommy, please take me back." And her mother, who had never stopped loving her, picked her up and took her on her lap.

This story may be seen simply as an illustration of human relationships on the horizontal level. It can be psychologized. But it can also be seen as an example of biblical faith being lived out in everyday life.

Chiefly, it tells us about forgiveness, which is something that cannot be

earned. Esmeralda had no power to make her mother forgive her. Bribery, scapegoating, and magic would not work (although some parents are susceptible to such tricks). All that Esmeralda could do was ask, "Please take me back." Because the mother responded freely and in love to this request, the relationship was restored on a new and deeper level.

When Simon the Magician tried to buy God's power, Peter said to him (in Phillips' translation), "To hell with you and your money!"

When God confronted Adam and Eve with their disobedience, Adam blamed the woman and she blamed the serpent. The right words or ceremonies have been used to cover many sins, so that Amos reported as the words of Yahweh:

"I hate, I spurn your feasts,

And I take no pleasure in your festal gatherings.

Even though you bring me your burnt-offerings,

And your meal-offerings, I will not accept them;

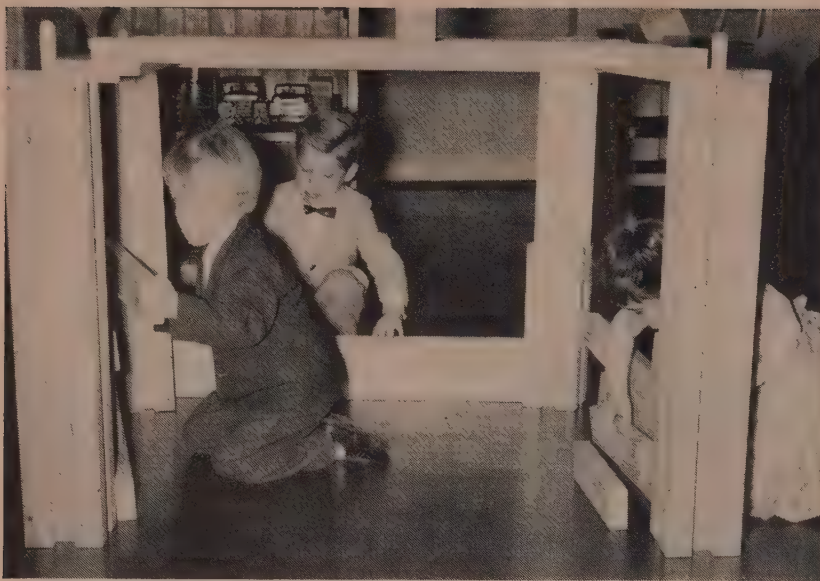
And the peace-offerings of your fatted beasts I will not look upon." (Amos 5: 21-22, Goodspeed)

Esmeralda tried the classical ways of earning forgiveness and they failed her. In the last analysis, she discovered that her mother's love was free—free to give and free to withhold and that all she could do was to ask for it. This is what the prodigal son discovered and what his elder brother never knew. All the younger son had to do was to turn back, after he came to himself, and his father was ready to take him back as a son.

Esmeralda, I think, was learning something of the meaning of the gospel; but her experience went deeper, for this was the gospel in action.

If we believe that God acts in an I-thou relationship and that he is

(Continued on page 48)



What is a good Kindergarten program?

by Myra McKEAN

Methodist children's work leader,
Niles, Michigan.



MR. CARLSON stopped at the door of the church school kindergarten. The Sunday-morning session was in progress. No one noticed him, and that was good. The "fours," "fives," and newly "sixes" were part of the church fellowship. As their pastor, Mr. Carlson found many opportunities to have friendly contact with them at church, in their homes, and wherever they happened to meet. He made a point of looking in on them frequently to see what they were doing.

This morning Mrs. Helms, the head teacher, was listening to two children at the nature center who were deep in conversation over something one of them had brought to class. Mr. Carlson could not see what it was, nor could he hear what was being said; but he sensed wonder being shared by the children with an adult who was understanding enough to stoop to their eye level when talking with them.

In the housekeeping corner a "family" was getting ready to go somewhere. Surely that was the mother dressed in ankle-length skirt and high heels, and adjusting her hat painfully in front of a small wall mirror. Could that be father tucking a baby into his carriage and struggling to fasten the lock of a suitcase? One member of the family evidently intended to stay at home; she was busy cooking at the stove and setting the table for two.

There was great activity in the block center. A group of boys and girls were intent on building an elaborate structure. One child, eager to get her share of the blocks and having a part in the building, kept bumping into the others. The displeasure of the peers mounted as she disrupted the activity. It looked as though real trouble were brewing, until the little girl suddenly changed her tactics and moved among the builders with particular care. Nearby a boy stood watching, apparently satisfied just to observe the proceedings. For a few minutes he was joined by another child, who then wandered off again. A teacher came along and smiled down at the little boy, but said nothing about entering into the activity. She seemed to understand that his needs were being met simply by watching the others.

A sizeable group had gathered around the book table, where Mrs. Hale, seated on a low chair, was holding open a picture book for everyone to see. She seemed to be telling the children about the pictures. From the

Photographs by Clark and Clark and L. Mitcham

book of interest and pleasure on every page, it was evident that they were all enjoying themselves, the teacher as much as the pupils.

Looking around the room, Mr. Carlson recognized the little girl who was watering the sweet potato plant as Martha Stebbins and the child who was bent intently over the aquarium as Bruce Marshall. He knew several of the children gathered at the piano with Mr. Reed, who was playing as they sang. He was near enough to hear one child say to Mr. Reed, "This time you sing too, and not play," which the teacher obligingly did.

On his way down the corridor, Mr. Carlson paused to look in on the parents' class. He noticed that the group seemed smaller than usual, but was reminded that chicken pox had kept quite a few families at home this week. At the same time there flashed through his mind some of the appreciative remarks that had come to him from grateful parents in this class. "I am thankful for our group," Peg Marshall had said. "The fellowship and discussion are wonderfully stimulating. I feel that I am a better person and mother because of them." "We understand our children so much better since we have been attending the parents' class," commented the mother of four. Mrs. Murray expressed her appreciation for the church school materials to a new neighbor whom she had invited to the class: "I'm afraid we didn't make very good use of them when Cindy was in kindergarten, but it's a different story with Heidi. Bill and I often speak of the help they've been to us at home."

What makes a good program?

Mr. Carlson was warmed by what he had seen of the Sunday-morning program for the children and their parents in those few minutes. "The church is truly a fellowship for persons of all ages," he thought. Standing at the door of the kindergarten room, he had noticed many things that made for a good experience in Christian nurture: a light, cheery room; attractive, child-sized furnishings; interesting pictures hung low so that the children could see them; competent and sympathetic teachers; inviting centers of group activity that seemed to say to a child, "Come on over and have a good time with your friends"; many opportunities for individual play interests and learning experiences. But even more, he was aware of a warm personal relation between the teachers and children, of informal and flexible procedures, of enjoyable experiences shared in a spirit of love and understanding. The

Second in a series of articles on programs for children

remembered expressions of appreciation from parents of these children indicated that the church was reaching into the home.

But a good church program for kindergarten children involves more than can be observed through open doors in the church building on a Sunday morning. It takes the concentrated effort and patient study of dedicated adults to understand the needs, interests, abilities, and limitations peculiar to kindergarten children, and to determine what constitutes Christian nurture for this age group. There must also be understanding for the needs of parents, and careful thought as well as real concern to help parents grow as Christian persons.

Cooperate with the home

In planning a church school program for kindergarten children, parents and church must work together. The educational committee (commission or board) of the church is responsible for making this cooperation possible. It may authorize a group of kindergarten workers, parent representatives, and resource persons to evaluate the church program for four-, five-, and six-year-olds, noting points of strength and weakness, and recommending ways to improve the program. These recommendations are then referred to the committee, which has the authority to make changes and delegate responsibility for action.

Certain needs of children are best met by their parents. The church can help parents meet these needs by providing printed materials for their guidance and conducting parents' classes, either on Sunday or during the week, for the purpose of study, inspiration, and fellowship. It can alert parents to the basic importance of loving family relations, of parental attitudes toward the church and other persons, of daily Bible study and prayer in the home, of first-hand experiences with the world of nature, and of satisfying relations in a larger social setting. Frequent parent-teacher contacts—through personal conferences, group get-togethers, letters, and telephone conversations—make it possible for the home and church to work together for the child's best interests.

Use church school materials

Denominational church school materials for kindergarten children include an illustrated book or paper to

be used in the home. This contains Bible stories and stories about child life which help to nurture Christian ideas and attitudes and behavior. The interest of parents in the home book or paper, and the importance they attach to its use, will largely determine its value to the child. The enjoyment of stories and pictures by a child and his family promotes spiritual growth.

A few Bible story books suitable for kindergarten children are available. These contain a single story, or a few carefully selected ones, dealing with experiences within the understanding of a young child. Parents often appreciate help in selecting such books for young children. Books published or recommended by one's denomination may be considered a wise choice.

Picture books and stories about nature, home and family life, workers, and everyday life are valuable in stimulating interest and a sense of wonder in the kindergarten child. They contribute to an awareness of God as the child is helped to associate God and his plan with the natural world and with familiar everyday experiences. Through them he begins to discover for himself that "God planned it that way."

Gear the program to the child

The nature and needs of kindergarten children determine which kind of experiences the church provides for them. Teaching materials, procedures, and schedules suitable for this age group differ from those suitable for other age groups. That is why four- and five-year-olds need to be by themselves and have their own room or screened-off portion of a room. It is advisable not to have more than twenty or twenty-five children in the group, in order to give each child an opportunity to participate and express himself, and to help him feel secure. Very young children are sometimes overwhelmed by the experience of being in a large group even for only an hour.

A good teacher regards each boy and girl in her class as an individual. It makes a difference in the way Mrs. Lee and her co-workers teach if they know that Anne is the oldest of four children in her family; that John's father is not living; that Craig is cared for during the day by his grandfather because his mother goes to work; that Karen and her family spent two weeks on a farm last summer. It helps, too, to know the occupation of fathers



This weekday kindergarten is held on the roof of a city church. Such kindergartens sometimes serve a real need.
Ray Shaw

and working mothers; how a child gets along with his brothers and sisters, or whether he is an only child; which children have pets; what special interests and abilities, as well as problems, a child may have.

Make them feel at home

In addition to their happy relations with each other and with their teachers in the classroom, kindergarten children profit from familiar associations with other people and activities in the church. They should get to know the ministers, the director of religious education, the sexton, the organist, and other staff members by name, and be encouraged to speak to these people whenever they meet. They should visit other parts of the church building and see what goes on there. Occasional "trips" to the sanctuary to look at the flowers on the altar or the pulpit Bible or a picture window, or to hear the organ being played, help to deepen a child's feelings toward the church. Visits to other parts of the building, such as the tower, the minister's study, the choir room, and the heating plant in the basement, increase his sense of at-homeness in the church building.

Children of this age are impressed with what goes on in the "big church." They deem it a high privilege to be taken into the Sunday service for a few moments, as part of the congregation. Particularly they love to watch a baby being baptized, a festive

pageant for some holiday occasion, or some other special event that grown-ups enjoy.

Experiences such as these lead a child to speak with justifiable pride of "my church" and to look forward eagerly to new associations within its fellowship.

Extend the program

A meaningful church program for kindergarten children takes advantage of opportunities for additional training beyond the regular one-hour class on Sunday morning. Some churches extend the Sunday session to two or three hours, with a short break for a midmorning rest and snack. Other churches with limited space and large kindergarten groups hold double and even triple sessions on Sunday mornings. Where this is the practice, it is important both for the teacher and the child that each pupil continue to attend the same class in which he originally enrolled.

The vacation church school is another extension of the kindergarten program. It meets for two or more hours a day, five days a week, for a period of from two to six weeks during July and August. As a means of achieving church goals, the vacation school is just as important as any phase of the educational program. It should be administered by a committee that has been appointed by and is responsible to the educational board



In the housekeeping corner, two ladies don shawls for "pretend" shopping trip. Children enjoy this type of play.
Bill Mite

of the church, and planned for with full knowledge of what takes place in the regular Sunday kindergarten. The vacation school program needs to supplement, not duplicate, those Sunday school experiences.

The church-sponsored weekday kindergarten has met a real need in many communities where public schools have not been able to provide this service. Increased knowledge of the needs of young children and the importance of these early years of life have made parents and church leaders aware of the value of group experience for this age. Before starting a weekday kindergarten, however, the church should make sure that the community really needs one and that parents have requested it because of the opportunities it offers for Christian nurture outside of the home and within it.

Review program objective

What, then, is a good church program for kindergarten children? It is one that has been jointly planned by parents and church workers, and for which the church assumes administrative responsibility. It is one that provides group experiences for four, five, and newly sixes which are rooted in the goals of Christian education and the needs of the individual child. It is one that helps parents grow spiritually and to give Christian training in the home.

The three- level church

by Helen Fislar **BROOKS**

Free-lance writer,
Levittown, New York

WE HEAR a lot about "togetherness" these days, meaning the family that works, plays, and worships together. But what about togetherness in the church family? By consolidating the activities of its membership at all three age levels—y younger, middle, and older generations—a church can do much to achieve that coveted relationship.

This doesn't mean we should try for an old-boots sort of camaraderie. It wouldn't work, and anyone who's enough of a dreamy-eyed optimist to think it would should be planting orange trees at the North Pole. Togetherness in this case is strictly a onetime thing. Each age group lives within its own circle, has its own interests, speaks its own language. Elders tend to forget or minimize the problems and enthusiasms of youth, while the young are completely unaware or unconcerned about what older people do and think. To a young person, anyone past thirty "has had it" and is "over the hill." Many an "oldster" is completely out of sym-

pathy with the younger generation because he does not understand its culture.

Anyone who doesn't grasp the solemn truth of the statement, "When I was a child I spoke like a child, I thought like a child . . . ; when I became a man I gave up childish ways," just isn't thinking. Each circle remains a circle, and it's up to the in-betweens—that middle group which stands on the hilltop, and so can see in both directions—to bring all three age groups close enough together, pyramid fashion, for the edges of the circles to overlap.

Every church, naturally, must work out a program that fits its particular circumstances, but you might be interested in hearing how one church—the Hollis Presbyterian Church, in Hollis, New York—seeks to coordinate the activities of its members at all three age levels. Not that we have done anything spectacular or even unusual, but we have achieved a measure of success. As we review it—there's nothing like the clarity of twenty-twenty hindsight!—this appears to have been more a matter of good luck than of good management. But then maybe you'll be lucky too.

Ours is a varied program

With us, a social organization is strictly for fun. Elders and deacons,

church school teachers and choir members, Junior Leaguers and others—they all know enough to leave church business outside the door on club nights.

The Meridians, a married couples' club, is outstandingly successful as a social organization. So much so that, soon after marriage, most of our young people undergo a curious change of attitude. Even though their parents are members, newly-weds eagerly cross the line between the two circles. For those young couples who prefer to stay with their own age group socially, there is the Golden Ring. Some couples do a neat bit of straddling by joining both organizations.

The Men's Club is a combination service and social organization. It runs a bowling league for fathers and sons. Needless to say, team rivalry is fierce.

The Junior League, for young unmarried adults, sponsors a class in ballet, which gives an annual spring recital. Junior Leaguers also run a nursery for babies and small fry, who don't belong in the sanctuary during services. The nursery not only enables parents to worship in peace, but gets babies used to going to church, so that there is no problem when they reach Sunday-school age.

Under the leadership of certain church members, the Scouts—for boys and girls—meet in the church basement every week, in addition to going out on frequent hikes and



Aigner from Monkmeier

trips. Other adult members sponsor and coach a boys' basketball team, which has a regular schedule of games with neighborhood teams.

The teen-age group presents a play each year, which is usually written and directed by an obliging adult. The house is always sold out, for the older groups support this project to the hilt. This is one time our children want us around. We get our money's worth, too.

It's a different story, however, when the young folk stage a dance or some frolic. Then, aside from the necessary chaperons, we are told to hire our own hall if we want to dance. We figure this is fair enough, since we don't want them around either when we're throwing a shindig.

This mutual respect for each other's privacy has helped to bring about an overlapping of our circles at strategic points. For instance, at our annual bazaar, these young people pitch in with amazing zest, determined to make a creditable showing for their church. No school could boast a more rabidly loyal student body. Whenever we have a church dinner, they serve as waiters and waitresses. They must enjoy it, since they do it so well.

But it's at the eight-thirty service on Sunday mornings, more than at any other time, that we really get together. This early service—we have another at eleven—is truly a three-level affair. The communicants' class is required to attend; and, because the youth choir sings, most of the other young people come too. Naturally the parents of choristers make it a point to worship at that time, as do many elderly early-risers who enjoy listening to fresh young voices. The result is probably one of the happiest experiences of Christian fellowship you could wish for.

So, what's the secret?

Did someone say that this type of program was work? Of course it is. But people—especially young people—have to have something to do, and they're not apt to get into trouble if their activities are centered in the church. Moreover, young people are very appreciative. You've no idea, for example, how pleased they were with the Coke machine we installed in the basement recreation hall. That, incidentally, was our minister's idea.

During the war, we made it a practice to send church literature to our young folk who were in service. The response was so gratifying that we followed it up with a monthly newsletter, giving all the personal and local happenings that had no place

(Continued on page 31)



A Palestinian street-market scene at the vacation church school.

Hastings Hits a High

FEW COMMUNITIES can match the record of Hastings, Nebraska, when it comes to running a successful vacation church school. Back in 1922—thirty-eight years ago—an inspired and energetic layman, P. L. Johnson, talked and asked questions until the churches of Hastings, a town of 20,000, agreed to let him open the first school of this kind in their community. Single-handed he equipped the school, staffed it, and supervised the program, which at that time served only primary-age children.

There is no record of that first year's enrollment, but it must have grown considerably to warrant moving the school to a public school building the very next year. Today every public school in Hastings opens its doors for two weeks (it used to be four) each summer to accommodate the 946—124 of them junior highs—who come daily for religious instruction.

From start to finish, this is a cooperative venture. Nearly every Protestant church in town is represented among the students as well as the staff, which includes 100 trained and paid teachers and their assistants. Church leaders, in cooperation with the Christian Education Board of the local Council of Churches, are increasingly involved in the development of curriculum. Some very creative resources and procedures have come out of this cooperative effort.

The teacher training program includes two or three meetings with experienced church school leaders who are familiar with individual grade curricula and teaching methods. A token payment of \$15.00 to new teachers, \$17.00 to older ones, and \$2.00 to assistants is made to cover the cost of taxi rides, baby sitters, eating out, and other expenses.

It costs nearly \$2000 a year to run the school. Where does the money come from? Time was when pupils were required to pay tuition, but now the churches themselves foot the expense, each paying what it can afford. Voluntary contributions from the children help to meet the budget.

The community helps, too. Not only do the public schools offer their premises free of charge, but other organizations contribute their facilities and products. To this day wall-paper samples, donated by a local company, are standard equipment.

All of this adds up to a lot of cooperation and a lot of satisfaction, according to Mrs. Doyle Hays, wife of the minister of the Grace Evangelical United Brethren Church. This is especially true when unchurched families in the community are reached. Last year the names of fourteen children, not previously affiliated with any church, were referred to local churches on the basis of stated preference in their vacation school applications. The six-year-old daughter of one of the ministers caused something of a stir when she requested to be affiliated with a church other than her father's! But even this ticklish situation was solved to everyone's satisfaction.

The citizens of Hastings are justly proud of their cooperative vacation Bible school, yet humble too as they look back upon a long record of devoted service and spiritual growth. For they know that good intentions, good planning, and good materials must be continuously translated into mountaintop experiences if they are to lead children to God.

The church and its gifted children

by John S. GROENFELDT

General Secretary, Board of Christian Education and Evangelism, Moravian Church in North America, Bethlehem, Pennsylvania



Ray Shaw

"Gifted" may mean that a person is talented in a particular field. This little mother appears to be a "born" actress.

IN RECENT YEARS it has become increasingly apparent that we have not always made wise use of one of our greatest assets: the intellectual ability of people. In seeking to provide a broad, general education for everyone, based on average needs and capacities, we have too often neglected persons who are exceptional.

Exceptional persons deviate markedly from the norm, at either end. There are those who are handicapped physically or mentally, or both, and those of greater-than-average ability. Both groups require special attention. Fortunately, much progress is now being made in meeting the needs of handicapped persons, by society in general as well as by the church. Both public and Christian education, however, have been slow to recognize that gifted persons also have special needs and that to confine them to our average school program is like putting football players on a low-energy diet. But this too is being corrected.

The Rockefeller Report on Education, *Toward the Pursuit of Excellence*, is indicative of the change in our thinking about intellectually gifted persons. It emphasizes the obligation to help every pupil develop fully his potentialities. The same emphasis is to be found in the Conant

Report and other studies on American education. Perhaps most important of all in terms of its immediate effect is the National Defense Education Act of 1958, which stresses the need for early identification of intellectual ability and provides a wide range of training opportunities for those who show special aptitude in foreign languages and the sciences.

To what extent does the church help gifted young people develop their full potentialities? Equally important, what is it doing to help them recognize their talent as a gift from God, carrying with it the responsibilities of Christian stewardship?

But before dealing with these central questions, we need ask, "Who are the gifted, and how can they be identified?"

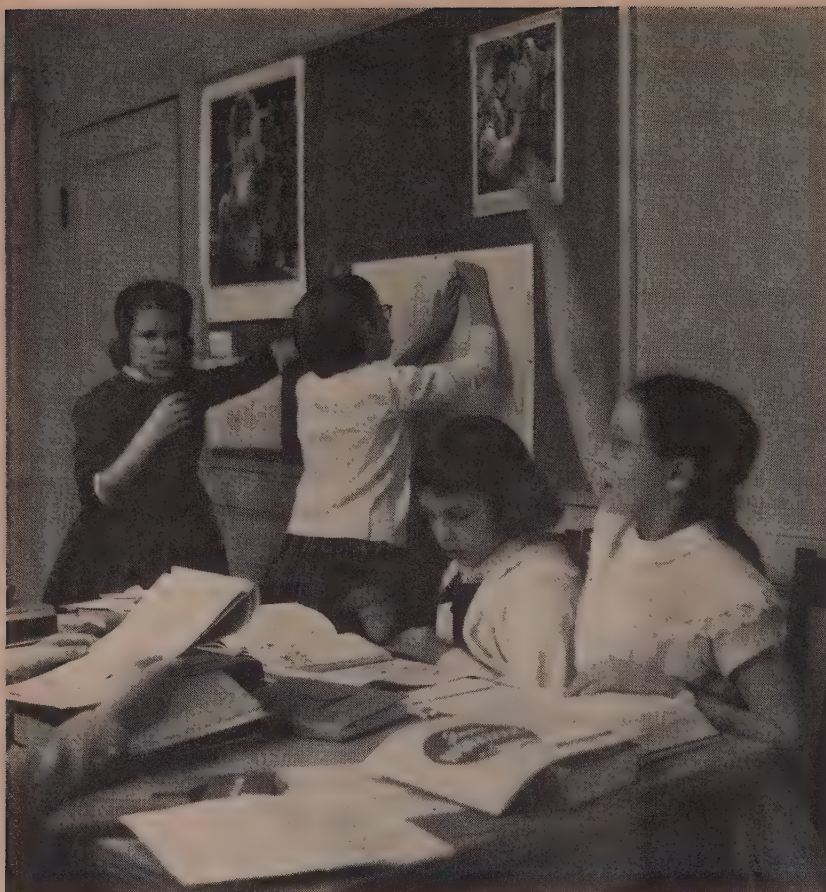
Who is gifted?

The term "gifted," as it is used by psychologists and educators, refers to persons with unusual intellectual ability, as measured by a standard intelligence test. While the usage is not absolutely uniform, the term "gifted" is often reserved for those

with an I.Q. of 150 or over. Some specialists include those with an I.Q. of 135 to 140. More frequently, however, the word "gifted" is used in a broad, general sense to mean that a person is talented or has marked ability in any of a number of fields. The advance notice of a community concert series, for example, might describe a singer as "a gifted artist of rare ability," but this does not necessarily mean that he is also capable of getting straight A's in history or foreign languages. Still another person may be described as a gifted actor or designer. And who can read the sports page of the daily paper without being impressed by the fact that some people are gifted in athletic ability!

There are many types of "giftedness," and we need to keep this in mind as we think about the church and the gifted person. In all usages of the term, however, "gifted" means potential ability rather than realized accomplishment. It is often difficult to identify the potential ability of a member of a church school class or youth fellowship.

The difficulty is increased by the fact that children are aware of the



The youngster who is alert, who asks penetrating questions and gives thoughtful answers, will readily be identified as having more than average intelligence.

Hays from Monkmeier

unequal rewards accorded by our society to various types of excellence. The honor and wealth that are heaped on ball players and boxers encourage anyone who has ability of this kind to make the most of it. Artists have a harder time of it; but they too are usually recognized and honored, provided they don't stray too far from the beaten path. Too often, however, the intellectually gifted person is not suitably rewarded for his contribution. Instead, he is regarded as a showoff or an "oddball," and is cut off from associations with the rest of his group. Sensing that this is the price he will pay for standing out in class, many a gifted child prefers to sit on his hands and not let on that he knows the answer to a question before any of his classmates. In order to appear "normal," he will resist any attempt to remove this "protective coloration."

The problem is further complicated by the fact that many people still associate intellectual prowess with physical weakness and inability to get along with people. To be sure, some gifted persons have severe physical handicaps, but so do people

of average intellect. Moreover, it has been found that precocious children are generally taller, heavier, and healthier than other children of their age. They get along equally well with their peers, although a difference of interests may reflect their relatively greater maturity. For example, a scientifically gifted boy may be so intent on studying rockets that he will let his other school work slide. On the other hand, many a gifted child has widely diversified interests and appears perfectly "normal," except for the fact that he does everything unusually well.

How can you tell?

How can a church school teacher know whether a child is gifted? This is not easy where the group meets but once a week and the teacher has neither access to nor experience with any of the tests used for this purpose in the public schools.

The youngster who is always "on the ball," who asks penetrating questions and gives thoughtful answers, will readily be identified as having more than average intelligence. But

there are times when the gifted pupil appears indifferent or has behavior problems. A teacher once complained about one of her pupils, the son of a well-known college professor. The boy brought a weekly news magazine to church school and read it during class. According to the teacher, the only time he participated was when he was making trouble. Investigation revealed that he was thoroughly bored; his native ability, coupled with a cultured home background, put him far ahead of the rest of the class—perhaps even ahead of the teacher.

A conversation with the parents and some out-of-class contact with the boy himself would greatly have helped this teacher understand the situation. Adequate church records, enabling the teacher to check the pupil's public school and home background, and his previous performance in church school, would also have helped. Public school principals and teachers are usually glad to cooperate with the church in trying to understand an individual pupil, although some of their records are necessarily confidential.

The gifted pupil who is hardest to identify is the one who has no outstanding special interest and who is eager to be accepted by other members of his group. He may rarely volunteer to answer questions because he doesn't want to be known as a "brain." Even his parents may not be aware that he is gifted. Informal teacher-pupil contact may provide the clue for such a child's possibilities. Another good clue is the pupil's reading ability. As a rule, gifted students have better-than-average skill in reading, both in speed and in comprehension.

It is important to remember that mental maturity is not necessarily accompanied by the same degree of social and emotional maturity. A thirteen-year-old who is in senior high may display a junior high sense of humor, to the dismay of his senior classmates. The tendency on the part of older people to expect more in every respect from the intellectually gifted child leads to much misunderstanding, which can be as damaging to him as it is perplexing to them.

Similarly, we must be careful not to confuse intellectual ability with spiritual responsiveness. A young person of only average intelligence may have a sense of commitment that puts him far ahead of his more gifted classmates when it comes to spiritual perception and maturity. The capacity to love is neither measured nor limited by a person's I.Q. The individual who has a higher-than-average intellectual capacity, however,

also has a higher-than-average potential for Christian service if he is motivated by the desire to dedicate his talents to God.

Careful attention to the individual pupil is the key to identifying gifted boys and girls. Once the teacher understands each child as an individual, he is already well on the way to meeting his needs constructively. While the church is not in a position to fill all the needs of gifted persons, it can do a great deal for them by identifying and interpreting them to their families and to the community.

They need help

What practical steps can the church take to help gifted pupils develop?

Advanced study projects, as a means of enriching the church school program, enable students to explore a given subject more thoroughly and ultimately benefit the entire class through reports. Most church school curricula make provision for such projects and offer many additional suggestions to meet this need. Is Joe interested in atomic research? He might investigate the latest archeological finds and discover how ancient manuscripts are now dated. Jane has a gift for languages; perhaps she would be interested in reporting to the class on the problems encountered in translating the Bible into many tongues. Frank's interest in cars and planes might lead to a study of how modern transportation has affected the mission outreach of the church. With encouragement and guidance, able students can enrich the program through the creative use of music, drama, art, and other media.

Talented young people should be encouraged to develop their leadership capacities. Through committees, youth fellowship commissions, and other group functions, their leadership will often do more to spark the program than adult leadership. In working together and sharing responsibility, under the guidance of respected teachers and supervisors, they can learn to put their talents to use in Christian service.

Discovering a Christian friend outside the family circle may be one of the most important outcomes of the gifted child's church school experience. Many a gifted youth finds it hard to make friends with average boys and girls his own age who do not share his broader interests and concerns. Often his parents make matters worse by calling attention to their child's exceptional ability in front of others, with the result that he withdraws in embarrassment.

Parents who do not understand

their gifted child—and who may even regard him as a "problem"—need help if they are to do their part in encouraging him to use his abilities. This may also be true of neighbors and others in the church and community. The teacher or youth director who takes the time to get to know and understand the exceptional child or young person may be a guiding influence in his life. This is especially important to the youth when his versatility may make it difficult for him to choose a vocation from the many opportunities open to him.

The church needs them

As gifted young people begin to realize their potentialities, they may discover that they are better fitted to serve the church as a life work than to enter business or the professions. At the present time there is tremendous emphasis on the physical sciences. To what extent will our most able young people also feel challenged to use their talents in some field of social service? And more specifically, how many will be helped to hear and answer the call to full-time service in the church?

Academically talented persons are not necessarily more sensitive or highly developed spiritually than people of average intelligence, yet they have much to offer. What these young people will do with their "giftedness" depends in large measure on the church's ability to understand and respond to their needs. This applies also to those who are religiously rather than academically gifted, and who likewise need to be encouraged to use their gift for the glory of God.

The church is responsible

The church is obligated to provide competent instruction, a sound curriculum, imaginative and purposeful planning, and an atmosphere congenial to Christian nurture if it is to engage and hold the interest of its gifted pupils. The church school teacher, even more than the public school teacher, has a responsibility to help gifted young people use their full abilities. What can a parent or pastor say to a brilliant junior high student, for example, who comes home from church school and reports,

Another New Hymn

The following hymn was adjudged one of the best among those received in the recent project for Christian education hymns. It is included in the pamphlet *Fifteen New Christian Education Hymns*, which may be ordered from the Hymn Society of America, 475 Riverside Drive, New York 27, N.Y., at 20¢.

O Master Teacher of Mankind L.M.

Tune: *Wareham* or *Quebec*

O master Teacher of mankind,
Incarnate love in thee we find;
In thee we see the Father's face;
In thee we find his heavenly grace.

May we accept courageously
The great commission giv'n by thee:
"Go teach the message that I give,
That all may see, and all may live."

O Teacher of the truth divine,
We would be followers of thee,
And dedicate our lives to thee,
To teach thy truth and set men free.

Create within us all thy mind;
Teach us to seek that we may find;
Teach us to love that we may lift
Before all men God's heav'nly Gift.
Amen.

JOHN W. SHACKFORD
Waynesville, North Carolina

"What a waste of time! The teacher stumbled over a simple question and didn't even know how to pronounce the words in today's lesson?" Particularly in these days of emphasis on education in technical and scientific fields, teachers cannot afford to give anything short of their best efforts and deepest commitment to Christian education. Gifted children present a challenge to make Christian teaching exciting and relevant to their lives.

It is possible that the next few years will see the rise of a new intellectual elite, as educational systems become more, and more geared to serve the intellectually gifted. Will these young people sell their services to the highest bidder? Whether the choice of vocation is made in terms of personal, monetary gain or for the good of all may be determined by the effectiveness of churches in identifying exceptional persons and providing opportunities for development commensurate with their ability.

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The last numbers of your address imprint indicate the expiration date of your *Journal* order. You can be sure of uninterrupted service by sending your renewal early. If at any time you find that your club order needs to be increased, simply write to the *Journal*; the change will be made immediately, and you will receive credit for the unexpired portion of your earlier order.

COME WITH ME to visit two church school classes in a certain community.

At the first church, Mrs. Wendell's sixth-grade class appears to be a group of well-behaved boys and girls. As we look in on them, Mrs. Wendell is talking. She is standing before the class with some notes in her hand. Good maps are on the wall behind her, and she points out interesting details as she speaks, interpreting the lesson. The boys and girls are sitting still and listening. There is not much response when Mrs. Wendell stops to ask questions. However, there is no whispering or furtive attempt to communicate with one another.

As we examine these sixth-graders further, we note that some of them are slumped in their chairs. Others are staring out the window. Those watching Mrs. Wendell have imperturbable faces. However, one knowing sixth-grader would not assume that this means lack of interest. Sixth-graders can be absorbing a lot even though they look bored. One might say that the discipline was excellent.

Mrs. Wendell's class breaks loose

While we look with approval at these well-behaved juniors, we hear the piano being played in the assembly room. This is the signal for calling all classes to a closing worship service. At the first note, the atmosphere of the sixth-grade room changes. Books are slammed shut. The class rises in the middle of Mrs. Wendell's summing-up sentence. A boy playfully bangs his book on the head of a girl in front of him. The

girls squeal. "Yippee!" yells one of the boys, as he waves his lesson book in the air. "Let's go!" Mrs. Wendell has to step out of the way to avoid being knocked over in the general rush for the door.

Mrs. Wendell is apologetic. "I can't understand it," she says. "And they are like this every Sunday. They behave so well while I'm explaining the lesson, but as soon as that piano starts playing they act like young hoodlums. There's no excuse for it. I know their parents well; they all come from good homes. Excuse me—I must go and sit with them during the worship service. Otherwise they'll make too much disturbance for the leader." Distressed, Mrs. Wendell hurries off, shaking her head at the behavior of her class.

Does Mrs. Wendell have a problem in discipline? At first thought we are inclined to say "No." Yet when we recall that discipline is a result, an outcome of something that has preceded it, we may change our minds. This was a well-behaved group—for a short time. But the result was only a vast feeling of release and freedom.

The second class keeps busy

While we're thinking this over,

Clark and Clark

Church school teachers frequently bear the brunt of youthful resentment toward many outside pressures. This may be shown in periods of uncontrollable silliness.



Group discipline—

let's look in on a second class in another church in a similar neighborhood.

This church has a smaller number of fifth- and sixth-graders. They meet as a class, using the same materials, with a lead teacher and two assistants. While Mrs. Wendell has an enclosed classroom for her twelve to fourteen students, this group of twenty-five young folk meet in one large room, divided into three groups, each meeting in a different corner.

Their session has begun, too. As the boys and girls arrive, they go directly to small groups. Let us join one of these.

On the nearby table are materials laid out in what seems to be some confusion. There are cartons from the grocery store, tin cans filled with paint, other cans holding brushes, a package of clothespins, colored lengths of wired chenille, small rolls of cloth—a conglomeration of materials.

Yet these items seem to have meaning for the boys and girls. Two boys are working at one end of the table with a large carton. They are skillfully shaping it with Boy Scout knives.

Three girls are studying a chart which lists tasks that need to be done. The chart is entitled, "Making Dioramas of Events in the Lives of Jesus' Followers." Pointing to the names on the chart, one girl says, "See, it says here we are the scenery committee." Satisfied, the other two go to the table and choose some sheets of sky-blue construction paper. They select some colors and brushes, and begin to paint in clouds and trees.

Two other girls have chosen the clothespins and cloth. They are fashioning little figures. After carefully marking faces, they select pieces of cloth for robes. Some problem arises; they discuss it together, then look at a book which is open to pictures of men in the costume of biblical times. Still not satisfied, they motion to their leader. She slips into a chair beside them and is soon caught up in their discussion. We hear her questioning them, "What do you think, Julie?"

Two boys are working with paper. After talking together, one of them prints something carefully. When asked what they are doing, they reply, "We're the script committee. We ex-

—what is it?

by Mabel BREHM

Religious education leader
and wife of the minister,
Congregational Church, Des Plaines, Illinois

plain what the dioramas are all about."

The other groups in the room are working just as intently. One appears to be creating a large map. They, too, refer to pictures and books near their work.

The third group is seated about a table with their Bibles open before them. We are told they are a discussion group. All share in the talking, some raising their voices to be heard. The leader suggests that in order for all to get their ideas in the pot, it might be well to raise hands. One boy is impatient, however, and usually forgets. His voice is loud and argumentative. The leader nods, saying, "then you really feel that what the Bible says about this is wrong?"

At a signal from the piano, this session too comes to an end. The boys and girls start putting their equipment away—that is, most of them. The two girls working on the scenery cannot bear to stop. Reminded that it is time for worship, one implores, "Oh couldn't we just finish these clouds, please?" The teacher is sympathetic. "That was a five-minute warning," she replies. "Do you think you could finish by the time the hymn starts playing for worship? And you may stay and put your things away afterwards if you wish." Satisfied, the girls beam.

The boys reluctantly close their knives and put the box in a cabinet. They join a teacher, and the three companionably choose seats in the worship circle.

After the worship, which concludes the session, a teacher joins the girls who still have brushes and paints out, and they visit together while putting away the supplies. "Goodbye," the girls call on their way out. "Church school never lasts long enough!" The grinning boys who wave to a teacher as they leave seem to feel the same way.

Does this room have a problem in discipline? At times it was noisy, voices rising in discussion and short

argument. People were moving about. Sometimes teachers were interrupted, even contradicted. Let us ask the teachers.

"We have good discipline," Mrs. Harold, their spokesman, replies with conviction. The others nod in agreement. "Or perhaps I should say, this is a disciplined group. Some of the boys and girls have problems, but with each week they seem better able to handle themselves, to relate themselves more effectively to the group." Evidently there is a good group feeling. There is also growth in learning facts, and—of this the teachers are very sure—there is growth in learning what it means to live as followers of Jesus. Yes, this is a disciplined group; or, if you wish to say it another way, this is a group with good discipline.

Then we want to know what is group discipline? How is it secured?

Group discipline, these leaders in-

sist, is not a matter of holding a stick over a group. For as soon as the stick is removed, the group behaves just as it did, or worse. And there is no growth!

Group discipline comes from good planning

Group discipline is a result of good planning. It begins with understanding what boys and girls are like at certain ages. It allows for differences. Since every boy and girl is a unique person, each must be considered as well as the whole. Plans are made according to what is best suited to fifth- and sixth-grade learning levels. Will boys and girls really "learn the lesson" by hearing it, or will they need to experience it in some way themselves? Teachers make unit plans with study guide in hand and the young people in their hearts.

Program planning is purposefully flexible to allow juniors to share in the plans. These fifth- and sixth-graders had not chosen the unit of study, but they were given an opportunity to decide—from a list of possibilities—how they would study. After learning about Jesus' followers, they will need to consider what kind of followers they themselves are and will be. The unit will be completed when some



Bill Mitcham

The children in the second class were so busy with their diorama that there was no occasion for behavior problems.

way is found for them to act as followers in a modern situation.

Rebellion can be forestalled

Our attention is called to the discussion group. We learn that discussion had not been among the activity choices offered. The suggestion came from a group of boys and girls. "Why can't we just use our Bibles and talk about these people?" their spokesman wanted to know. The leading teacher, Mrs. Harold, stalled for a time while she thought through this new development, then asked, "Are there some of you who would like to have a discussion group instead of the suggested activities?" Eight or nine heads nodded vigorously. "Well, I don't see why not," she approved. "Suppose I plan to be your leader."

Mrs. Harold knew that a discussion group would call for careful planning. It would take a little extra study, too. But this was important, because she suspected strongly that the request arose from a lack of interest in the proposed plans or in the subject matter. Perhaps the group even wanted to make it hard for the leaders. In any case, it was evident that they needed to have special notice taken of them.

As it worked out, several other activities were incorporated into the discussion. Not only did the boys and girls use their Bibles—every Sunday at that—but they also role-played some of the experiences of Jesus' disciples. They were particularly interested in Peter and decided to memorize the section in which Jesus inquires of him, "Whom do you say that I am?" This became an impressive reading, which was used in a worship service. It led to a discussion of the way in which present-day young people answer that important question.

The subsequent feeling of pride in their achievement effected a significant change of attitude in the group. It made the use of discussion very worth while, even though it seemed like a mature activity for fifth- and sixth-graders. Moreover, the next time they have an opportunity to choose activity projects, these boys and girls will doubtless choose them. However, you can be sure the leaders will offer a discussion group.

To be noticed and to receive attention is important to many juniors. Undesirable behavior may result where this need is not met. By accepting the challenge and meeting the children's need positively, Mrs. Harold and the other teachers solved the problem before it got out of hand.

Can these same methods be used to bring about a more acceptable response in Mrs. Wendell's group? In-

deed they can, provided Mrs. Wendell herself is willing to submit to certain disciplines.

Mrs. Wendell can learn new ways

For one thing, she needs to get to know her boys and girls as individuals. She can do this by showing a personal interest in them. Through questions and conversations, she should seek to enter their world of school, play, and friends. The fact that she does know their families may account for the children's attentiveness during class. Yet she seems to be using that acquaintance as a threat rather than a bond. Her pupils need to feel that she likes and approves of them. Children of this age want to be known apart from their families; they are striving to become individuals in their own right.

Mrs. Wendell should also study her class as a group. Are many of the juniors friends? If not, what kind of experiences would help them become friends? A class party with games and dancing, a hike ending with a sing around the campfire—these are good barrier breakers. A few unifying social experiences of this kind, and the juniors will be better prepared to work together in class. Feeling related to each other and to their teacher, they will take a greater interest in class projects of a more serious nature and be willing to serve on committees or work with the group.

In order to hold their interest, Mrs. Wendell will provide opportunities for her boys and girls to think and make decisions together. She will offer them a choice of activities, but also the freedom to say "no" occasionally. In anticipation of these times, she will be ready with other suggestions or amenable to theirs.

By involving herself in the learning process, Mrs. Wendell will become one of the group rather than someone who knows all the answers. She will discover that there are some things the boys and girls can do better than she, and will be ready to learn from them. Instead of merely lecturing to them, she will guide their thinking and lead them to resources which may help them find their own answers. Through a give-and-take of ideas, she herself will be guided to new insights.

Outside factors may influence behavior

There are times when even the best group loses its cohesiveness. The mood of a particular member may affect the entire group. Tensions built up at home or at school are often relieved by periods of uncontrollable silliness. Church school leaders frequently bear

the brunt of youthful resentment toward outside pressures. Mrs. Wendell and her assistants will need to know what to do at such times—whether to relax or exert their leadership; whether to overlook the disturbance or turn it to their advantage by bringing home a point or cementing a relationship.

Occasionally it will seem to Mrs. Wendell that the class is learning nothing, and yet she will be at a loss to know why. At the end of such a period, she would do well to sit back and try to analyze the situation. Does the fault lie with the teacher, with the boys and girls, with a particular individual, or with the activity itself? Any or all of these factors may be responsible for the lack of learning on the part of the class. It is up to her as leader to discover the cause and seek to remedy it.

A good example is that of a sixth-grade teacher who found her class yawning and stretching one Sunday morning—apparently without their usual interest in a newspaper project which involved writing present-day stories about Jesus. Discouraged at first, the teacher then recalled that Daylight Saving Time had just begun and that the children were tired because they had lost an hour of sleep the night before. "You don't feel much like working on our newspaper this morning, do you?" she asked sympathetically. The children answered with a collective groan, nodding in appreciation of her understanding. "Couldn't we just read from our study books?" a boy offered. The teacher accepted the suggestion, and soon everyone settled down contentedly to a period of quiet reading. Thus a record for good relations remained unbroken by rebellious behavior, and the class went back to writing its newspaper the following Sunday.

It is not always easy to know why a group behaves as it does. But we do know that a group, like an individual, needs to feel good about itself and what it is doing. Moreover, we know that individuals are more willing to accept the prescribed limits set for the good of all if they are allowed to help decide what those limits are to be.

Group behavior must be constantly studied and analyzed. Mrs. Wendell will become more understanding and sympathetic as she strives to help her class work together creatively and evaluates the results of their learning. In response to her thoughtful leadership and to the good learning experience, class members in turn will develop a group feeling and grow in self-discipline. Juniors who have experienced this kind of control are not likely to respond to a dictator.

THE INVITATION to prepare this annual article has been both a privilege and a welcome discipline. It has brought a large number of new books to the attention of the reviewer. Some he would have read anyway. Others he would have noted by title, with the intention to read them "when he had time." This assignment has required him to read them *now*.

In the course of reading, he came to see certain truths more clearly than ever before:

1. *Christian education is reaching a new maturity.* Our books and periodicals are bringing together more effectively than ever before what we know about the Bible, the Church, persons, growth, and group process. These may be thought of as separate subjects, but they must come together in the work of the Church.

2. *The Church is ministry by persons, to persons.* The institutions and programs through which the Church does its work are not ends in themselves. They are means through which persons grow and serve in the divine-human covenant relationship which is the Church.

3. *The individual church worker must be a growing Christian person.* Otherwise he is bound to do poorly in his task of working in relation with others. The books reviewed below are intended to serve as aids in the teaching ministries of the Church. There are more new books than anyone can read, but most of us should read more widely than we do.

The books listed below may be ordered from denominational or other bookstores. In sending a written order, it is always well to give complete information about a book: title, author (in full), publisher, year of publication, and price. The books are not available from the *International Journal* or from the National Council of Churches except when the Council is noted as publisher. Prices are listed in most cases, but are subject to change.

The Bible

The Use of the Bible with Adults, Robert E. Koenig. Christian Education Press, 1959. 183 pp., \$2.50. "The basic reason for using the Bible is that we may be confronted by God as he speaks to us through its pages." This is not new, for it is familiar theological language. What is new is a book that develops this idea for adults. Excellent suggestions are made for individual reading and for group discussion of the Bible. Individual chapters deal with tools and resources, with techniques, and with ways of organizing one's use of the Bible. Two chapters are devoted to

Books for Christian Educators

by Lee J. GABLE

Professor of Christian Education, Lancaster Theological Seminary of the United Church of Christ (Evangelical and Reformed), Lancaster, Pennsylvania

problems of understanding and interpretation. Every teacher of an adult class ought to read this.

Youth's Companion to the Bible, Ralph D. Heim. Muhlenberg Press, 1959. 245 pp., \$3.75. Written primarily for high school youth, this book is a guide to study of the Bible. It treats each book of the Bible, giving a brief summary of its content, significant information about the author, dates and setting, and selections for reading (from the Bible itself, of course). The book is based on sound scholarship, but does not burden the reader with the processes and research that led scholars to their conclusions. Time charts for Old and New Testaments, as well as brief articles on pertinent questions about Bible reading, make this a useful book for young people and their leaders.

The Church

Atlas of the Early Christian World, F. van der Meer and Christine Mohrmann (Mary F. Hedlund and H. H. Rowley translators and editors). Thomas Nelson, 1958. 216 pp., \$15.00. This belongs in your church library. It tells the story of the Church through the first seven centuries, using carefully written text, 42 maps, 620 illustrations (many of them large-sized photographs of figures, paintings, and buildings), and 24 pages of index. The large page-size (10 by 13¾ inches) adds much to the effectiveness of the maps and pictures. These are not ordinary maps, for they provide such information as the organized churches of a given century, Christian writers, early Christian movements, persons, locations, regional churches. Bible students, teachers, and active church members will find this invaluable.

First Questions on the Life of the Spirit, Thomas E. Powers. Harper and Brothers, 1959. 241 pp., \$4.00. Deals with four basic questions: Does God really exist? How practical is the spiritual life? After death, what? Can we know God's will? This is not an "answer book," to which the Christian can go for ready-made solutions. It offers many solutions, but in ways that make the reader do his own thinking. Much source material is quoted from Christian writers and from other religions. The style of the book is direct,

and sometimes downright unexpected.

Invitation to Theology, Allen O. Miller. Christian Education Press, 1958. 278 pp., \$4.00. This book has two purposes. One is to help Christian parents and teachers understand the Church's teaching about God, man, and existence. The other is to invite parents and teachers to become lay theologians. In Parts I and II the author interprets the Bible and theology in terms of successive acts, as in a play: Prologue, "Divine Creation and Human Existence"; Act I, "Human Sin and Divine Judgment"; Act II, "God Raises Up a Deliverer to Redeem His People and Sets Them Free"; Act III, "God's People Are Restored and Acknowledge Their Covenant Responsibility"; Epilogue, "The Coming Age of God's Kingdom Is Assured." This idea of drama is used repeatedly to throw light on parts of the Bible, on persons and on events. Part III shows preaching, teaching, worship, and the sacraments as media for nurturing each new generation. Stimulating reading for pastors and teachers.

A Theology of the Laity, Hendrik Kraemer. Westminster Press, 1958. 192 pp., \$3.00. This is not a book about beliefs or theological information that church members ought to have. Rather it is about the place of the laity in the life and work of the Church. It is good Protestant doctrine, but really revolutionary, to realize that the laity is the Church, that the Church is mission (rather than has missions) and that the Church is ministry (rather than has a ministry or ministries). Biblical, historical, and current foundations are shown for this refreshing view of the Church. Not easy reading, but good for layman and minister.

20 Centuries of Christianity—A Concise History, Paul Hutchinson and Winfred E. Garrison. Harcourt, Brace and Company, 1959. 306 pp., \$6.00. The title of this book gave the reviewer misgivings; the reading of it filled him with delight. The writers know their history from a wide array of sources. The reader gets the benefit. People, events, issues, and movements parade past the reader. Occasionally there is a sweeping paragraph that may leave a wrong impression, but the book is sound and it is living, moving history. Especially for denominations that include a unit on the Church in their



The director of Christian education and the minister are often responsible for encouraging the workers to read the many fascinating new books in the field.

From Meet Bill Hayden

curricula, this book is a "must" for church school teachers.

Knowing and Working with People

Encyclopedia for Church Group Leaders, Lee J. Gable, editor. Association Press, 1959. 633 pp., \$7.95. A reference book containing selected writings of more than sixty authors relating to the problems of church group leaders. The nature of the book is shown by its four parts: "Basic Truths for Church Group Leaders," "Some Basic Questions about Christian Nurture," "Ways of Working with Church Groups," and "Administering the Educational Program." The writings were selected to deal with different age groups and with practical questions of why, what, and how in the work of the local church.

The Gospel and Christian Education, D. Campbell Wyckoff. Westminster Press, 1959. 191 pp., \$3.75. The subtitle is important, "A Theory of Christian Education for Our Times." Part One provides a rationale for theory, dealing with culture, history, present status of Christian education, and processes of communication. Part II presents the basic thesis that the heart of Christian education theory is in "the gospel of God's redeeming activity in Jesus Christ." The book deals with basic concerns and trends, suggests many basic principles, and leaves specific answers and implementation to the reader.

Helping the Teacher, Findley B. Edge. Broadman Press, 1959. 181 pp., \$2.95. Resource material for a department superintendent to use in helping teachers through weekly conferences and training sessions. Merely to read the book will

not fulfill its purpose, but to read and then follow through with planning and training will make a real difference. The book is direct, practical, and definite. It deals with many types of teaching methods, defining each and giving values, limitations, and steps to be followed. It is necessarily brief and general in its treatment of teaching methods. It refers to one denomination repeatedly, and assumes use of Uniform curriculum.

Introduction to Group Dynamics, Malcolm S. Knowles and Hulda F. Knowles. Association Press, 1959. 95 pp., \$2.50. Amid many volumes on group dynamics there is real place for a book like this. It explains group dynamics in terms of definition, history, and process. There are good chapters on individual and group behavior. A final chapter faces questions and objections. The book is introductory but not elementary.

Learning to Work in Groups, Matthew B. Miles. Bureau of Publications, Teachers College, Columbia University, 1959. 285 pp., \$5.00. Written primarily for public educators, this book has much to say to the Church. It concerns training, because changing group behavior in school involves re-education of adults. After introductory chapters on group behavior and training, there are very specific chapters on training activities, planning, the trainer role, and evaluation. The pastor, director of Christian education, staff worker, or local church supervisor who reads this book will say again and again, "Why didn't I think of that? We ought to try it in our church."

Psychological Development through the Life Span, Sidney L. Pressey and Raymond G. Kuhlen. Harper and Brothers, 1957. 654 pp., \$6.00. The kind of reference book that will benefit the entire Christian education staff of a church. It

provides up-to-date information about people, not so much in terms of what age groups are like as in terms of how people develop. Eleven of the thirteen chapters deal with particular aspects of life, showing how people develop in each: growth abilities, work, motivation, emotions, satisfactions, and the like. Not easy reading, but should be in the church library where workers can come to it often for help in understanding their groups.

Renewal in Retreats, John L. Casteel. Association Press, 1959. 250 pp., \$4.50. A thorough covering of retreats, their nature and purpose, and their place in the life of the Church. The retreat aims to involve persons in communion with God, in richer community with other persons, and in truer understanding of themselves. Local churches as well as area groups have been making use of retreats often without knowing how to let the Holy Spirit do its work in a real retreat setting. We have been needing this book.

What Is Man? Christian Education Press, 1959. 209 pp., \$3.00. Images of man in our American culture, as seen and described by sixteen different authors are presented in this book, which grew out of the 1957 convention theme of the Religious Education Association: "Image of Man in Current Culture and the Task of Religion and Education." "Who am I?" How do people in different parts of our varied American society think of persons? The first chapter indicates the many ways in which it is being answered and the task this pluralism places before the Church. The remaining fifteen chapters develop the subject of modern man's image of himself and suggests what the forces of religion can do. Insights reflect such diverse viewpoints as biology, sociology, history, art, literature, Judaism, Roman Catholicism, and Protestantism. This book will help the concerned reader get a new perspective on the task of the Church in our society.

Worship

How to Plan Informal Worship, Winifred Wyal. Association Press, 1957. 66 pp., \$1.00. "Informal worship" here means the devotional service in committee meeting, board, or conference—not the brief moments of worship that the teacher or children may seek to capture. Successful chapters deal with the nature of worship and with physical setting, leadership, and planning. There is a good chapter on worship in interfaith and interdenominational groups. Though occasional references are made to children's worship, the book deals mostly with worship in youth and adult groups.

Prayer Is the Secret, Reginald E. C. White. Harper and Brothers, 1958. 144 pp., \$2.75. A series of twelve studies showing what prayer meant in the Apostolic Church. The Book of Acts and the Epistles are major sources. True prayer is defined as "conversation of the divine family" and as "union with God in Christ finding words to express itself."

Different studies show prayer to be the secret of such aspects of life as vital Christianity, mental clarity, spiritual energy, and material sufficiency. Prayers on the material level are said to be answered in three ways: God may change the situation; he may show us how to change the situation; he may leave the situation as it is but change us in it. Stimulating.

Sing to the Lord. Christian Education Press, 1959. 400 pp., \$2.50 (5 or more copies, \$2.25). Hymns and resources for worship in homes and churches. Nearly 100 hymns and responses, including 43 selected especially for children. Most are familiar, but there are some good new ones. An excellent selection of worship resources comprises more than one third of the book. Includes 27 pages of material especially for use in the home, 26 scripture readings, 66 prayers and psalms, 57 devotional readings, 13 worship services to be adapted (not merely adopted) for use, and a good index. An excellent new hymnal!

For Workers with Children

Growing and Learning in the Kindergarten. Mamie W. Heinz. John Knox Press, 1959. 157 pp., \$3.00. Deals with the church weekday kindergarten, but most of it applies to the Sunday church school too. Contains good chapters on understanding children; relations between parents, teachers, and children; equipment and resources; Christian living, and teacher evaluation and growth. Includes both general philosophy and procedures, and such specific helps as a confidential record sheet, lists of materials and equipment needed, lists of books, poems, stories, and music. Pointed questions help teachers and parents to evaluate the kindergarten and its work.

The Nursery Department of the Church. Jessie B. Carlson. Bethany Press, 1958. 128 pp., \$1.00. For the nursery department superintendent. Shows how to undertake such functions as planning, grouping, promotion, providing space and equipment, working with parents, and securing leaders. Places the focus consistently on what happens to the child.

Teaching Kindergarten Children. Lois Morton Young. Judson Press, 1959. \$75. A little book, full of things a teacher needs to know and do. The first chapter relates kindergarten children to the accepted objectives of Christian education, with several helpful charts. Other chapters deal with the church and its facilities, with curriculum, with teachers and with ways they work with children, parents and each other. Especially helpful are the brief treatments of preparation, teaching procedures, and ways of getting good response from the children.

For Workers with Youth

Becoming a Person. Louise Griffiths. Westminster Press (published for the Cooperative Publication Association), 1959. Teacher's book, 187 pp., \$2.50;

pupil's book, 48 pp., \$.50. This weekday religious education text for junior highs contains weekday study plans, activities, and worship materials for a five-month semester.

The teacher's book is a revision of the 1942 edition, the pupil's book is new. Correlated with the teacher's book, the latter offers sixteen chapters of reading material and suggestions for a wide array of activities for individual or class use.

How the Church Can Help Where Delinquency Begins. Guy L. Roberts. John Knox Press, 1958. 157 pp., \$3.00. It takes a long title to show the purpose and content of this book. Opening chapters show the complex nature of delinquency and its causes. The findings of many research studies are reported and interpreted. The basic point of the book is that the church, as a redemptive fellowship, can overcome that lack of love in relationships which so often motivates delinquency. When the churches and their community allies do their jobs, delinquency is prevented.

The Seeking Years. edited by John M. Gunn. Bethany Press, 1959. 127 pp., \$1.50. Six television plays, developed by the Columbia Broadcasting System and the Broadcasting and Film Commission of the National Council of Churches, and broadcast originally in June and July, 1957. Complete script and production notes are provided for each. Each play deals realistically and strikingly with a problem of concern to youth. With reasonable preparation, these plays may be read effectively in youth or adult groups. Since costumes and settings are simple, they may be staged readily. The titles are: *The Will to Win*, *Plenty of Rein*, *The Puzzle*, *A Thing of Beauty*, *No Man Is an Island*, and *The Faith Hawker*.

Teaching Junior Highs. Alice Edson Cornell. Judson Press, 1959. 90 pp., \$75. Teaching methods seem much alike for all ages, but since persons change and grow, teaching methods must be adapted to them. This book begins with a perceptive chapter on junior highs. Especially helpful are chapters on group methods of teaching, pupil and teacher working together in preparation, worship, and on discipline.

Teaching Older Youth. Vincie Alessi and Forrest B. Fordham. Judson Press, 1959. 86 pp., \$75. Older youth are identified by stage rather than age—from high school graduation (or eighteen) to adult experience and responsibility. The book stresses techniques and resources that apply especially to older youth—for example, brainstorming, research, and listening teams. Discussion is assumed, and ways of making it significant are dealt with. Closing chapters show how many of these techniques and procedures may work out in a class session.

Teaching Senior Highs. Paul T. Losh. Judson Press, 1959. 72 pp., \$75. A good brief treatment of teaching, with special focus on understandings and methods pertinent to the senior high age. Individual chapters deal with the teacher, ways of working with classes (methods

of teaching), tools of good teaching, planning to teach, and teaching as a "great adventure." The teacher who skips over the pages of this book and keeps on doing what he did before will not be likely to find teaching senior highs an adventure at all, but the teacher who seriously uses these suggestions in his own work most definitely will.

A Treasury of Christian Teaching. edited by George T. Eggleston. Harcourt, Brace and Company, 1958. 306 pp., \$3.95. For twenty-five years the author was editor of well-known magazines and also, with his wife, active in church and church school. Like many teachers, they were confronted with more questions than they could answer. They decided to assemble teaching aids of the kind they wished they could have found, and this book is the result. It contains selections from a wide range of sources on such subjects as Bible, prayer, missions, sacraments, Christian ethics, special days. Chosen with an editor's skill, these selections are excellent. They are "not intended to replace basic materials furnished by the churches themselves, but, rather, to supplement such materials." In spite of this purpose, the format at times suggests that the book is a course to be followed. The teacher who uses it as a supplement will find it most valuable.

For Workers with Adults

The Future Course of Christian Adult Education. edited by Lawrence C. Little. University of Pittsburgh Press, 1959. 322 pp., \$5.00. In June 1958 ninety people, selected from a wide variety of fields, spent two weeks in study, discussion and work groups about Christian adult education. The book is made up of twenty-one selected addresses and papers from that workshop. They deal with such different subjects as citizenship, community, society, psychological development, religious education, theology, communication, curriculum, leadership, and research. This is not an "answer book"; nor does it propose a program. Rather, it shows some of the pressures and influences that bear on adults, the needs and possibilities for adult education, and the necessity of doing a better piece of work. Here is food for thought for educational staff members, editors, pastors, and adult leaders in churches.

Teaching Adults. Alton G. Snyder. Judson Press, 1959. 91 pp., \$75. This book brings together our best recent thinking about group process, methods of leadership, understanding of persons, and Christian purpose—all focussed on adult work in the church. Numerous charts and outlines make the content of the book graphic and direct. Each chapter closes with suggestions for the reader to follow as he puts that chapter's contents to work.

Family Life

Adventures in Parenthood. W. Talia-
(Continued on page 48)



in Christian Education

Prepared by
the Department of A-V
and Broadcast Education of
the National Council
of Churches

Address all correspondence to:

NCC: DAVBE,
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New York 27, New York

AVRG Five-Dollar Offer Expires December 31st

Owing to the large demand for close-out copies of the *Audio-Visual Resource Guide's* 1958-59 Fourth Edition, DAVBE has agreed to extend the time limit on the current half-price. All orders, including check or money order for \$5.00 postmarked no later than midnight, December 31, will be filled.

Youth Workers' Kit

NEW YORK, N.Y.—A Youth Workers' Kit of six color-art-sound filmstrips for leaders of youth has been produced by the Broadcasting and Film Commission, National Council of Churches, for the Committee on Youth Work of the Division of Christian Education. The filmstrips deal with the following topics: motivation and recruitment, understanding teen-agers, the role of adults, guiding youth in making choices, ways in which youth learn, and fellowship of adult workers with youth. The Kit contains a guide which includes the script, the filmstrip, and a 33½ record for each topic. Sale price per Kit is \$69.50. Kits are being distributed by denominational bookstores.

Current Evaluations (from a nationwide network of interdenominational committees)

Africa, Giant with a Future

30-minute motion picture, color, guide.
Produced by the Hon. Frances Bolton,

1957. Available from Educational Services, 1730 Eye St., NW., Washington 6, D.C. Rental: \$10.00.

When Congresswoman Bolton made a recent tour of Africa, she recorded on film many of her impressions and interviews. From the consequent three-part, ninety-minute composite, *Report from Africa*, selected scenes have been lifted for this condensed set of highlights in sixteen countries. Brief glimpses of economic and social progress, as well as Christian missionary activity, are gained in Nigeria, Uganda, Ghana, Belgian Congo, South Africa, Liberia, French West Africa, Tanganyika, and the Cameroons, among others.

A number of public libraries with film depositories across the country have purchased prints of this subject, which numerous churches and related agencies may consider using. Since the producer's intent in this version was not to make a close study of many nations, but merely to suggest a few common phenomena among them, the film should be judged on that basis. Needless to say, the material moves. While touches of more-or-less professional film making are sparse, the film contains much information (even if somewhat dated for the present) and holds interest well. The Church's role in the continent's life is not adequately covered, nor are the various expressions of missionary effort carefully delineated. But all in all, the film is recommended for the supplementary instruction of junior highs through adults. Its real values lie in the unposed scenes of African people doing what normally they do. The producer missed a trick by omitting a map; utilization leaders will want to introduce one in preliminary and follow-up discussions. (VIII-B & C)†

... And on Earth Peace

30-frame filmstrip, color, script, guide. Produced by the Southern Baptist Convention (Broadman Films), 1956. Available from SBC Baptist Bookstores, some other denominational film libraries, and Broadman dealers. Sale: \$5.00.

Add this to the many filmstrip materials which tell the Nativity story through visualization of the literal Bible texts. Opening with God's promise of a Savior through the Old Testament prophets, the narrative carries on through Luke and Matthew's accounts of Jesus' birth and concludes with the visit of the Wise Men.

The material will be easily usable in some churches, only moderately so or not at all in others. The literal rendition of the King James text offers several moments of group participation, which is a hoped-for goal of worship filmstrips. On the other hand, much of the art work and photography is on the loud side, and several evaluators thought they noticed different facial characteristics for Mary and the infant Jesus from

†Indicates subject area or areas used by the *Audio-Visual Resource Guide* to classify church-related A-V materials. This "standard in its field" gives evaluations of 2500 motion pictures, sound and silent filmstrips, slides, and recordings, in addition to other materials.

Evaluation "Ratings" and Their Meanings:

HIGHLY RECOMMENDED—superior in virtually every quality; an outstanding contribution to its subject area; will probably remain a "classic" in its field for some time.

RECOMMENDED—generally good to excellent in overall quality and potential contribution to its area; could be used with a minimum of difficulty to the utilization leader.

ACCEPTABLE—average in overall quality and potential; adequate and satisfactory without being especially distinctive.

LIMITED—mediocre in general; could be useful in part, if adapted.

NOT RECOMMENDED—poor in religious educational potential as well as average to poor in technical qualities.

frame to frame. To be sure, this might not be picked up by a majority of viewers (whether or not it should be is another matter), but the comment deserves mention here. Those desiring a straight treatment of the basic Christmas account should find this recommended for worship among general groups of juniors through adults. It might be acceptable for similar audiences and usage in other circles.

(II-A-1)†

Christmas with Carol and Peter

33-frame filmstrip, color, script, guide with or without 33½ rpm recording. Produced by Society for Visual Education, 1958. Available from denominational film libraries and other SVE dealers. Sale: \$8.50 with record, \$5.50 without (may also be purchased in combination with Thanksgiving with Carol and Peter).

Two youngsters share with their parents the happiness of preparing gifts for others and then receiving some from others. Through these experiences, Carol and Peter learn the reasons behind the giving of such tokens at Christmas, and the entire family becomes involved in holiday preparations.

Probably the filmstrip's greatest strength lies in this emphasis on family sharing of responsibilities and fun. The basic theme's development does not come off perfectly, in the minds of one committee, which sensed the suggestion of "give-to-get" at times. Then, too, the giving pictured does not go beyond the family circle. Purposeful entertainment possibilities are in the material, however, and the simplicity of art work and script captures a measure of healthy home life. Some evaluators disliked the frame showing the family in church because of the empty pews pictured. Apparently the truth hurts. In summary, the piece is acceptable as motivational entertainment with family groups and might have discussion stimulation use with primaries as well.

(VI-A-5; VII-G)†

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Come and Adore Him

33-frame filmstrip, color, script, guide. Produced by Church-Craft Pictures, 1958. Available from some denominational film libraries and other Church-Craft dealers. Sale: \$5.00.

The total production allows for a complete program, including the projected frames of art masterpieces, live tableau, narration, and seasonal music. Thus the Nativity story is given manifold treatment intended for carefully prepared presentation.

The producer's big idea here, as in other pieces of this kind, is most commendable. His objective is the integration of many audio and visual stimuli to achieve a unified set of experiences. His frame of reference, of course, determines the breadth of acceptance for these productions. For example, the paintings selected represent many periods and forms, yet are assembled with so little explanation of these differences that much of the potential art appreciation is lost. No producer could ever select a group of masterpieces that would please every art critic, but it is a fact that few modern examples are shown. Since the piece offers so many possibilities for use and adaptations, it is difficult to evaluate adequately. As produced, the material is *acceptable as a worship or instruction tool with senior highs through adults*, but it contains a host of values that need only refinement to broaden its usefulness.

(II-A-1; III-E-3)†

Family of Ghana

29-minute motion picture, b & w. Produced by the National Film Board of Canada, 1958. Available from some university and other educational film libraries. Rental rates will vary.

Here is another motion picture, available in many public libraries, that treats an area of contemporary Christian interest. Essentially, the story describes the conflict between old and new ways as it arises between a father and son. Here the son learns of an improved method of fishing while visiting his married sister in a neighboring village, but his father will have none of it. The film concludes with the hope of future advancement alive only in the son's mind.

Naturally involving a variety of folkways among the people of this new nation, the film is *acceptable for the supplementary instruction of junior highs through adults*. Actually, its greatest strength—the portrayal of typical family life—is partly responsible for a major weakness as far as church audiences are concerned. So much attention is paid to a few aspects of one family's life that numerous other important cultural factors are slighted. Also, as the reader may have sensed, no reference is made to Christian elements in the culture. Nevertheless, the material included is covered more than adequately. Family-life sequences are quite illuminating, and the film manages to win considerable empathy for the young man who would try out a new idea. Recent changes are mentioned, and the people portrayed are

treated as humans of value. A café scene in which there is some social drinking will be objectionable to certain viewers.

(VIII-B)†

Let's Sing about Christmas

One 10-inch 78 rpm recording, guide. Produced by the Southern Baptist Convention (Broadman Press), 1959. Available from SBC Bookstores, other denominational bookstores or film libraries, and other dealers. Sale: \$1.25.

Seventeen simple songs of the season are tied together by a narrative of the traditional Christmas story. The narrator sings the music at appropriate points in the narrative. No explicit opportunities are included for group participation.

All in all, the disc has a degree of usefulness. It is unfortunate that listener participation will have to be supplied by the teacher or group leader. The selection of songs is good, however, and the material could be helpful in both church and home. One evaluating committee felt that the narrator's voice was pleasant, while another noticed some "cross-talk" whereby sound recorded on the succeeding groove "bled" into the pickup of impulses from the immediate groove. Both considered the music selection well done. For those desiring the literal rendition of the Christmas texts for young children, the recording would be especially useful. In summary, it is recommended for the purposeful entertainment of kindergartners through younger juniors, and acceptable for worship among these ages.

(II-A-1)

Peace on Earth

58-frame filmstrip, color, script. Produced by the Disciples of Christ (United Christian Missionary Society), 1957. Available from the producer, 222 S. Downey, Indianapolis 7, Ind. Sale: \$5.00.

Opening with a sequence retelling the Nativity story, the filmstrip quickly moves into a visualized consideration of the meaning of peace in a modern world. The need for Christians to witness in word and deed for the "Prince of Peace" is highlighted. In showing the necessity of such spiritual rebirth, the material asks its viewers to rededicate themselves to this objective at Christmastime.

The major contribution of this filmstrip lies in its emphasis on a Christian Christmas and at least one definite avenue of expressing its significance. On the other hand, the script tackles more than a casual reader could interpret, and brings in more aspects of the total subject than are or can be treated adequately in the period allotted. It does stimulate the realization that each person has his part to play in the drama of world peace. The United Nations perhaps receives an overproportionate stress as a channel in this effort, to the relative exclusion of other agencies and influences. For optimum effectiveness, the filmstrip requires pre-recording of its script. Some viewers will notice the often poor color photography and/or

reproduction. *Acceptable as a motivational tool with senior highs through adults and as a discussion stimulator with older junior highs through adults*. Junior highs will probably not have a good enough grasp of the problem of world peace to receive motivational benefits.

(VIII-G; VI-A-5)†

A Pony for Christmas

37-frame filmstrip, color, script, guide with 33½ rpm recording. Produced by Family Films (Family Filmstrips), 1958. Available from denominational film libraries and other Family dealers. Sale: \$10.00.

Here is a sound filmstrip version of the producer's motion picture, *Christmas Spirit*. The plot centers around two brothers, each of whom longs for a four-legged gift which his parents cannot afford to give him. For Christmas an aunt sends the elder brother (a stepson in the family) a sizeable check—enough money to buy himself a pony, but not one for his brother.

The dilemma is solved at the end by the stableman, who, though embittered over his son's death in the war, senses the meaning of Christmas from the word of the postman and the unselfish act of the older boy in choosing to buy his brother the pony he wants. The man gives each lad an animal for the price of one.

Something has been lost in transferring the story line to the filmstrip medium. To its credit, the material uses excerpts from the motion picture soundtrack, and utilization helps ("what to look for" frame and follow-up discussion bands on the recording) are built in. Yet the element of life or movement is missing from the continuity. The evaluators were aware they should not consider the strip in relation to the motion picture, and their comments appear to bear out their integrity on this point.

The role of father and mother is weak though that of the boys' is strong. Some older viewers may catch the line which states that Christmas is the time when God gave up his Son for our salvation or words to this effect, with the resultant possibility of confusion in young minds between the crucifixion and Christmas. The evaluators were divided over the "period" quality of the material—that is, the fact that it takes place soon after World War I and features costume and settings of the time. Several thought this might limit its effectiveness with children. All in all, the filmstrip is recommended for constructive entertainment with family groups, acceptable for motivation and discussion with primaries and juniors.

(VI-A-5)†

Question in Togoland

20-minute motion picture, color. Produced by the United Nations, 1957. Available from Contemporary Films, 267 W. 25th St., New York 1, N.Y. or 614 Davis St., Evanston, Ill. Rental: \$10.00.

Under UN trusteeship for some years the country prepares for a plebiscite in

which its African citizens must decide between continuance of the present arrangement and union with the Gold Coast. While documenting the drama of this progress potential, the film shares glimpses of the people's life, homes, schools, occupations, religion, music, and other arts.

Here is another UN report which gives a human picture of one idea at work among the citizens of one country. Though the plebiscite may not have been run as smoothly as shown in the film, the point involved comes through adequately. No special mention is made of Christian life in Togoland, but those cultural features included yield a worthwhile set of background insights. Authentic in terms of the year in which it was produced, the material is recommended for the supplementary instruction of senior highs through adults. Technical qualities are very good, and the underlying premise—namely, that all people are inherently free—is well supported.

(VIII-B; I, A)†

We Very Much Regret

13-minute motion picture, b & w. Produced by the United Nations, 1959. Available from Contemporary Films, 267 W. 25th St., New York 1, N.Y., and 614 Davis St., Evanston, Ill. Rental: \$4.00.

Produced for use within the International Refugee Year, this film focuses on the plight of refugees still living in makeshift camps years after the end of World War II. A few brief sketches of persons affected demonstrate the great difficulties they experience in obtaining work, caring for loved ones, and just living. The short- and long-term needs of these fellow humans are highlighted with emphasis on the need for revising the immigration laws in all countries in order to give these people a chance to live.

Black-and-white photography could not be improved upon in material on this subject. The drab prospects of thousands of such persons around the world are powerfully portrayed by some of those involved. Yet what could have been overplayed as a sickly sentimental, patronizing treatment has been executed in such an honest, restrained manner that we see these homeless brothers as brothers. Stressing the persistent faith and hope of so many refugees today, the film deftly contrasts such striving with the all-too-prevalent attitude of the more fortunate: "We very much regret." Highly recommended for the motivation of young people through adults, it is recommended for the same use with older junior and senior highs and as a discussion tool with all of these age levels.

(VIII-H; G)†

The Three-Level Church

(Continued from page 18)

in church news proper. To this day we keep in touch with those who are away. So, you give a little and you get a lot.

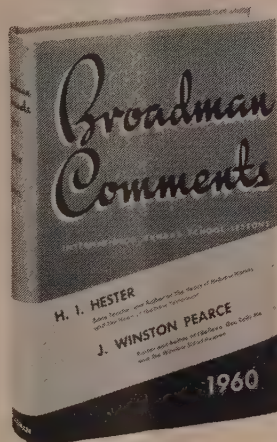
Not every church has members who are ballet-minded, or who have a flair for writing or directing plays, or who are enthusiastic about hiking and camping; but they all have members who are good at something, who are old enough to be firm yet young enough to know when to loosen the reins, and who are willing to work. Your church, too, can be a three-level church—the circles can be joined together like links in a chain—if you really want to try your hand at it. Right hand or left, it doesn't matter as long as you hold on to God with the other.

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Worship Resources

for January

Primary Department

by Marian Claassen FRANZ*

THEME FOR JANUARY:

The Wondrous Works of God

For the Leader

The present is a time in which scientific fiction has become scientific fact. Man-made satellites encircle the globe; Univacs compute intricate mathematical problems; plans are being made to travel to the moon. Even our smallest children are aware of the wonders of science, proclaimed to them through the air by television. And wonders they are indeed; yet the fallacy in all this wonderment is that it doesn't go beyond man's achievement to the source of his success: God. We forget that it is God who created thinking man and who has placed at his disposal elements not of his own making. In our preoccupation with scientific advancement, we have made God appear remote, impersonal, insignificant.

In an age of rapid material development, it is our responsibility to help children "stop and consider the wondrous works of God" (Job 37:14)—to wonder with them at the miracle of a seed that grows into a tree; at the mysterious knowledge of animals in their complex living patterns; at the regularity and dependability of the recurring seasons; at the vastness of space and the glory of the stars. This wonder becomes worship when we recognize in it that controlling presence which we call God and relate ourselves to that presence. Scriptural declarations of God's goodness and power introduce children to the fellowship of those who have voiced their praises to God throughout the ages.

*Church School Superintendent, Woodlawn Mennonite Church, Chicago; curriculum writer, General Conference Mennonite Church.

Resources

In building worship services on the theme of wonder in the natural world, consult your local librarian for materials. In addition to books, information about specific plants and animals may be obtained from an encyclopedia or by writing the Natural History Museum, 79th Street and Central Park West, New York, N.Y. Other helpful resources include:

Basic Science Education Series, published by Row, Peterson and Company, Evanston, Illinois. These booklets capture the wonder of plant and animal life, and are available at 60¢ each.

Bird Book for Children, by Thornton W. Burgess. Told by the birds themselves, these stories give accurate information in an entertaining manner, published by Little.

Children's Worship in the Church School, by Jeanette E. Perkins (Harper and Brothers). The section on wonder and worship contains many excellent poems, songs, and prayers. Price, \$2.50.

Sermons from Science, 14 filmstrips available from the Moody Bible Institute of Science and many denominational film libraries. Prices vary.

ADVANCE PREPARATION:

Read carefully the instructions for "Worship Setting" and "Observation" in each of the suggested services, in order to obtain needed materials in advance. See also the paragraph on "Distribution of Seeds" in the first Sunday's service.

SONGS:

There is a wealth of songs praising God for the wonders of nature. No songs are listed here, in order to give you an opportunity to choose the ones that best fit each Sunday's theme. Refer to the index in your hymnal under such topic headings as "God the Creator," "God in Nature," "God's World," "Praise," etc.

1. Seed Wonders

WORSHIP SETTING: Pictures of growing things—flowers, fruit trees, corn and wheat fields. Also potted plants and a bowl of fruit.

OBSERVATION:

During this month plan to watch the development of growing things. Plant a variety of seeds where they can be watched. Place a rolled dark blotter in a glass jar. Arrange seeds between the blotter and the glass. Pour a little water into the jar. The water will rise in the blotter and keep the seeds moist. Soak lima bean and corn seeds. The small plants inside the seeds can easily be seen. Each week mark the height of the plants on a paper stick, so the progress of their growth is visible.

Cut an apple crosswise and show the star of seeds inside. Remove a seed and hold it up for the children to see.

TALK: "The Wonder in Seeds"

Can you believe that there is an apple tree inside this tiny black seed? If this seed is planted, and if it receives water and sunshine, it will grow into a tall tree. The tree will be large enough for you to climb. Birds will build nests in it. People can rest in its shade. You could build a tree house in it.

How can tiny seeds grow so large? At first there is only a tiny green shoot. Then the stem grows sturdier and sturdier. Every spring new leaves come out and the twigs grow. Pink flowers bloom on

the tree, making it look like a giant bouquet. Later the petals of the flowers drop off. Then tiny hard green balls grow in the exact spot where the flowers were. They are apples! When they are ripe they will be large, juicy red apples, and inside each one there will be a star of seeds which will grow into still more and more apple trees.

God planned for things to grow and change. One day this seed is on the tree inside an apple; another day it lies on the earth. One season it seems to be dead, the next it is beautifully alive.

SCRIPTURE: Jesus helped the people wonder about seeds. (Read Mark 4:31-32.)

POEM: "Trees" by Joyce Kilmer (found in many anthologies).

RHYTHMIC WORSHIP: Children like to pretend they are seeds, asleep in the ground. They wake and grow by slowly stretching their arms high into the air. They may pause and stop their growth during the winter season. When spring comes, they grow a little more. Their branches reach high into the air, as though they are praising God for making them. Do this again with a background of music which the children recognize as praise music.

DISTRIBUTION OF SEEDS: Having appreciated the wonder of God in seeds to day, the children may continue to wonder and worship at home. Give each one a packet of seeds or large single seeds, such as beans, peas, corn, to take home.

PRAYER: O God, we do not understand how you can make a tree grow from a tiny seed. It makes us stop and wonder, and helps us to know more about you. We thank you for seeds and trees. Amen.

2. Flying Wonders

WORSHIP SETTING: Pictures of five or six birds. Choose pictures of birds common to your locality, as well as one or two unusual ones. The picture collection in the public or school library probably has such pictures, or natural rooms in the schools might loan them. If one of the children has a pet canary or parakeet, perhaps he could bring it to class.

OBSERVATION: Look at the pictures and identify the birds. Observe color, shape, size, feet, bill, etc. If you have a live bird, observe its build and coloring, its movements and sounds it makes, and other characteristics. Wonder with the children at how birds can build nests, feed their babies, fly, pick up grass, sing, dig for worms, catch bugs in the air, etc.

SCRIPTURE: Psalm 104:24 and Matthew 6:25-26, Psalm 50:10-11, or Psalm 107:1a.

TALK: "The Wonder of Birds"

The plover is a bird that lives in Alaska. When a little plover pecks his way out of his shell, he has no feathers. He cannot fly. His mother brings worms and bugs, and puts them in his open mouth. As the feathers begin to grow, he learns to flap his wings and hop around. Then he tries to fly a short dis-

ance. As he grows older and stronger, he can fly farther and farther.

One day all the grown-up plovers fly away. It is getting cold in Alaska, so they fly to Hawaii, where it is warmer. The little plovers cannot go along. They must wait alone until they are old enough to fly so far.

Then one day, many weeks later, the young plovers fly away too. Who told them to go? How will they know where to go? Their mothers and fathers are in Hawaii, two thousand miles away!

The little plovers have never been in Hawaii. They have never seen the places over which they must fly. Their friends can't show them the way because they've never made the trip either. Yet they all fly straight to Hawaii without getting lost, and they fly the whole distance without stopping once to eat or rest! How can they fly so far and so long?

POEM: "Wondering," from *Children's Worship in the Church School*, page 26.

PRAYER: O God, how manifold are thy works. In wisdom hast thou made them all. We thank thee for the way the birds and their mysterious wisdom help us think of thee. Amen.

3. The Wonder of the Honeybee

WORSHIP SETTING: Display a card with Job 37:14 printed on it; also pictures of bees, an empty beehive, and a honeycomb filled with honey.

OBSERVATION: Examine the beehive and the honeycomb, noting their structure and what they are made of. Taste some of the honey. Wonder with the children at how bees work and live together; how each one knows what to do; how they can make honey; how they fly and sting. It will help them to wonder and worship if they actually see some live bees at work.¹

SCRIPTURE: Memorize Job 37:14

TALK: "The Wonder of the Honeybee"

A honeybee flies straight to an apple blossom. It sits on a soft pink petal. Down goes its tongue, into the middle of the flower. It sips some sweet juice from the flower. Then it flies to another blossom, and to another and another. When it has all the sweet juice it can carry, it flies home to make honey from it.

The honeybee does not live alone. It goes home to thousands of other bees, who all live together in the beehive. Most of them are worker bees, and each worker bee has its job to do. For the first three weeks of its life, the worker bee helps take care of the hive by carrying out dirt and rolling out the dead bees. After that it becomes a field bee, making many trips to gather juice from the flowers, which it brings back to the hive and makes honey of.

Some of the bees are guards. When insects try to get into the hive to take away honey, the guard bees keep them away by jumping on them. Sometimes they tear off the intruders' wings to keep them from getting in. Sometimes they sting them.

Other bees bring fresh air into the hive. They stand near the door of the hive and

fan their wings very fast to let in air. Just inside the door, other bees fan the air with their wings to keep it moving. The bees that bring fresh air into the hive are very helpful.

Another very important job is done by the wax-makers. There must be a place for the bees to put the sweet juice that they bring from the flowers. The wax-makers eat and eat and eat. Then they make wax from a fluid in their bodies and shape it into tiny boxes or cells that fit closely together.

There are some bees who don't seem to have anything to do. They are called "drones." Drones let all the other bees do the work while they lie around and get fat. Yet drones are important, too, for they are the fathers of all the baby bees that get born in the hive.

The mother of all the bees is the Queen Bee. Her job is to lay eggs. She lays them in the wax boxes, one in each box. Sometimes she lays as many as a thousand eggs a day! The wax-maker bees cover each box with a lid of wax.

Then something wonderful happens inside the boxes. The eggs begin to grow bigger and bigger. At first they do not look like bees at all. Then, in a few days, wings and legs begin to grow. In about twelve days the bee has changed from a tiny egg into a full-grown bee and is ready to start working.

The new bee begins to nibble at the wax lid. After it has eaten the lid, it can get out. The bee flies for the first time, and immediately it begins to work. Will it be a worker, a drone, or a queen? The little bee knows without being told what it is meant to do.

WONDER MUSIC: As appropriate music is softly played, direct the children to "stop and consider the wondrous works of God." Sing a short response of praise.

PRAYER: Ask the children for prayer suggestions and incorporate their thoughts, or ask one or two of them to offer the prayer.

4. Swimming Wonders

WORSHIP SETTING: Display a card with Psalm 104:1 printed on it and a bowl of goldfish or tropical fish.

OBSERVATION: Watch the movements of the fish; observe body, tail, eyes, gills. Have the children place their hands on their sides to feel their own breathing, and put their hands before their mouths

to feel the air going in and out. Note by comparison how a fish breathes through its gills, which move as they let water in and out. Wonder at the fact that God made some creatures to breathe air and others water.

SCRIPTURE: Psalm 104: 1, 24, 25

TALK:

The ocean is mysterious. It is full of many kinds of fish. There are fish as large as a house and fish that are smaller than your fingernails. Fish are one of the wonders of God. From an encyclopedia or other source, find specific information about a certain kind of sea animal. For instance, there is the lantern fish which lives deep in the ocean where it is dark. It is equipped with lights that shine to help it find its way and attract its prey.

WONDER MUSIC AND SILENT MEDITATION

WONDER POEM:

Let the children suggest wonderings which they have about God's world and suggest that they write a poem about them. Each line may begin with, "I wonder. . . ." Write three or four of these lines on the board. End the poem with a declaration of praise for the wondrous works of God.

PRAYER: Echo the feelings of the children in their own expressions of praise and wonder.

5. Night Wonders

WORSHIP SETTING: Display a mounted or framed copy of "The Starry Night," by Van Gogh. You may clip the cover of the February 1959 *Journal* or order an 8x10 reproduction of this painting from the Museum of Modern Art, 11 West 53rd Street, N.Y., 19, for 35c. The large size, 26x20, costs \$6.50. If this picture is not available to you, choose some other night scene.

SCRIPTURE: Psalms 118:23 and 19:1-4, or Genesis 1:16-19

LEADER:

Have you ever wondered at the bright sun shining in the deep-blue sky or watched the clouds on a quiet moonlight night? On these occasions did you think about God and how great he is? When you look up at the twinkling stars against a velvet-black sky, do you ever feel that you are very small and God is very big?

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¹Excellent articles on bees appear in the August 1959 *National Geographic* and the October 1959 *Natural History*.

Starry Night" from page one of the February 1959 issue of the *Journal*. Emphasize the fact that Van Gogh painted this picture as an act of worship. With his paintbrush he was joining the praises of the stars, who were shouting their praises to God.

WONDER MUSIC and SILENT MEDITATION

WONDER POEM: Read together the poem

your group composed last week.

SCRIPTURE: Psalm 150

PRAYER:

O Lord, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
Help us never to stop thinking of the
wondrous works of God. Amen.

Junior Department

by Meta Ruth FERGUSON*

THEME FOR JANUARY:

Friends with All the World

For the Leader

One of the most important and difficult skills for boys and girls to learn is an attitude of friendliness toward people of other national backgrounds, races, and social status than their own, and especially toward world neighbors with whom they never come in contact personally. An attitude of friendship learned now, both intellectually and emotionally, will serve your juniors throughout life as an effective barrier against hatred and prejudice. Your aim should be to help juniors face the challenge of friendly relations with all the world through the brief worship services planned for them each Sunday morning during the next two months.

In many church schools, curriculum materials for the month of January are concerned with a missionary theme. If this is true of your church school, you may want to correlate the worship service with other parts of the program and adapt the following suggestions accordingly. Note that recognition is given here to the Universal Week of Prayer.

Detailed suggestions for each service are not given, but you may use the material offered, as well as additional resources, to fit your own situation.

Resources

A few resource books are suggested to enable you to have a wide choice of materials. Although some of these books will be particularly helpful during January and February, you will find they deserve a permanent place in your church school or personal library. In addition to these listed here, other titles are mentioned in the suggestions for specific services.

Friends with All the World, by Edith Welker (Friendship Press). Though not specifically concerned with worship, this book will give you inspiration and help in planning worship services on this theme.

*Director of Leadership Education and Weekday Church Schools, Department of Christian Education, the Church Federation of Greater Chicago; writer of curriculum materials, the Five Years Meeting of Friends.

Prayer Collections. Choose one or two of the following collections of specific services, from many countries:

The World at One in Prayer, edited by Daniel Johnson Fleming (Harper and Brothers)

When We Pray, compiled by Wilmina Rowland (Friendship Press)

Children's Prayers from Other Lands, selected and adapted by Dorothy G. Spicer (Association Press)

All Children Pray,¹ compiled by Julia Phillips Ruopp

The last two collections are especially for children, although the others also include many prayers within the comprehension of junior boys and girls.

Story Collections:

Armed with Courage, by May McNeer and Lynd Ward (Abingdon)

Greatness Passing By, by Hulda Niebuhr (Scribners)

Suggestions for Worship Services

WORSHIP SETTINGS:

A globe and an open Bible would be appropriate all month. For the Sundays devoted to migrants, you could use for your setting a few cans of vegetables and fruits, and frozen food cartons, to symbolize the work migrants do for us. For the Sunday on Africa, or perhaps some other locale, you might be able to find some articles symbolizing that part of the world.

In planning the worship setting, it would be helpful to have a worship committee assisting you. Members of the committee might have ideas that you would never think of.

HYMNS: Unless otherwise indicated, hymns listed may be found in *Hymns for Junior Worship* (Westminster and Judson Press) or *Singing Worship* (Abingdon Press).² You will also need *The Whole World Singing*, a collection of hymns and songs from many countries prepared by Friendship Press.

Processional or opening hymns:

"We, thy people, praise thee" (call attention to the phrase, "God of every nation")

"In Christ there is no east or west"

"Joyful, joyful, we adore thee"

"Let all the world in every corner sing"

¹Published by The Children's Plea for Peace, World Affairs Center, University of Minnesota, Minneapolis 14, Minn., 35c.

Offertory response: "Thy work, O God, needs many hands"

Additional hymns from which to choose:

"Every man as friend"

"O brother man, fold to thy heart thy brother"

"We thank thee, God, for eyes to see" ("The World One Neighborhood")

"Houses of worship"

"My country is the world"

"A brother of all the world am I"

"Have we not all one Father, God?"

"All the world is God's world"

CALLS TO WORSHIP: Psalms 97:1; 98:4, 5; 100; 22:27; 46:6; 7; 66:1, 2; 67:4, 5.

ORDER OF SERVICE: Keep in mind that no one order of service will fit all situations. Adapt these suggestions to meet your need:

Opening:

Either: Prelude

Call to worship

Opening hymn

Or:

Processional hymn

Call to worship

Offering:

Introductory sentence

Collection of offerings

Offertory hymn response or prayer

(If the presentation of the offering related to the worship theme, this portion of the service would probably be more effective after the story or meditation.)

Message, or heart of the service: Introductory comments by the leader on the theme for that Sunday. (Often the theme is not specifically stated, but principally helps the leader develop unified service. Usually, however, at least a brief statement of the theme, needed to help focus attention on the basic concept involved. Sometimes these introductory comments will need to be expanded in order to provide background for the service and to make it meaningful.)

Scripture, choric reading, or another hymn

Meditation, story, or talk by adult leader or brief talks and reports by juniors Sometimes this portion of the service may take the form of dramatization or worshipful discussion.

Scripture reading or poem

Prayer by leader, litany, or prayer hymn

These final elements of the service should lead to a climax, and should help the worshiper relate the central message of the preceding talk or story to his own life and give him an opportunity to make some response by dedication, thanksgiving, or in some other way. As suggested, in some service the presentation of the offering at this time will also allow a concrete expression of response to the message.

Suggested Themes and Resources:

1. "Our Prayers Go Round the World"
2. "The Whole World Prays"

Since the first two Sundays in January

²From *The Whole World Singing*.

mark the beginning and close of the Universal Week of Prayer, it is suggested that you give recognition to this event in your worship services. You may prefer to do so in some other way than suggested in the foregoing two themes.

Introductory comments: On the first Sunday, introduce juniors to the theme for the month as well as to ideas you plan to emphasize this day. Tell them about the Universal Week of Prayer: that it has been observed by Protestant churches since 1846; that during this week men and women, and boys and girls, all over the world pray at special times; and that it helps us to feel close to God and to each other if we are aware that many people are united in prayer.

Development of the theme: A plan for one of the two Sundays of the Universal Week of Prayer might be to experience a prayerful sharing time around the world. Let boys and girls point to places on a globe or world map where they have friends or know of someone who is a missionary. Each one might make a brief statement about the person he mentions. This sharing period could be followed either by a few minutes of silent prayer for people around the world, including these particular people the group has been thinking about, or by a few brief prayers spoken by the boys and girls. Prayer for the government leaders around the world and for the peaceful settlement of international problems should be included in the prayer period. On the second Sunday of Universal Week of Prayer you might use a selection of prayers from many places. Boys and girls who read them aloud should be prepared in advance, in order to read them prayerfully and with meaning.

Prayers and poems about prayer:

A LITTLE PRESENT³

God who loves every person,
What can I give him?
If I were a calm young man,
I would quietly pray and look up to heaven,
And give my heart.

God who blesses every person,
What can I give him?
If I were a brave young man,
I would work hard for him,
And give my heart.

God who keeps every person,
What can I give him?
If I were a kind young man,
I would be thoughtful of others,
And give my heart.

God who leads every person,
Do take this prayer.
'Give me the loves and bravery like Christ's,
Then I will give my heart.'

COME⁴

O come let us adore our Triune God,
Let us bow down and worship Him;
Thank Him for His lovingkindness
Sing praises to Him with the dawn.

Come, let us do service for the King,
Come, let us maidens and young braves,
Join hands with the youth of the world,

³By Atsushi Honda, a high school student in Kitsuke, Japan. This story appeared in *With Pen and Brush*, compiled by Margery L. Mayer, Friendship Press. It is used here by permission of the publishers.

⁴By Margaret Bucillio Papago, member of the Pima Tribe of American Indians; in the February 1950 issue of the *International Journal*.

Answer our Saviour's call.
Reach out with strong hands
And help the young and the aged.

Come from every tribe; fit yourself for service.
Come from plains, deserts, mountains and valleys.
Drink of the Word that you may not faint,
Adjust thy stride to that of the Master and walk with Him.

Let us sing of our salvation,
Sing of the joy of Christian living.
Raise youthful voices and eager hearts.
Give praise unto one God, Saviour, and Holy Spirit.

THE DAY THOU GAVEST, LORD
We thank Thee that Thy Church un-
sleeping,
While earth rolls onward into light,
Through all the world her watch is keep-
ing,
And rests not now by day or night.

As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

JOHN ELLERTON

Talks about prayer

LOVE THAT LIVED⁵

"Dear God, take care of all the people in the world for Jesus' sake, Amen."

Out of a small boy's generous heart, these words were spoken by five-year-old Chuck Leighty, in 1947. Repeated in a sermon by his father, the Rev. Mr. Wayne Leighty, a minister in Illinois, the prayer reached the pages of national newspapers.

That summer, Chuck was drowned. From all over the United States expressions of sympathy and memorial gifts of money were sent to the family of "the boy who prayed."

In Japan, Toyohiko Kagawa was pleading for goats from America to relieve the postwar shortage of milk and meat in his country. Inspired by Chuck's prayer, the Leighty family donated the memorial gifts to buy goats for Japan to save lives.

In 1957 Mr. Leighty visited Japan and was taken to Nakazato Orphanage, where he saw the offspring of these goats and was told actual incidents of orphan children whose lives had been saved by the goats' milk. Chuck's love has outlived him and today makes life more tolerable for children half a world away.

Prayers from the Bible: Psalms 19:14; 29:11; 48:9, 10ab; 143:10; The Lord's Prayer

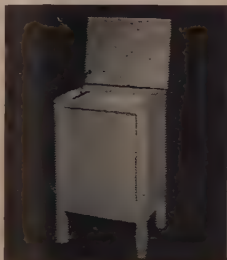
Hymns for the Week of Prayer:

⁵Adapted from an item in *Christian World Facts*, 1958-59.

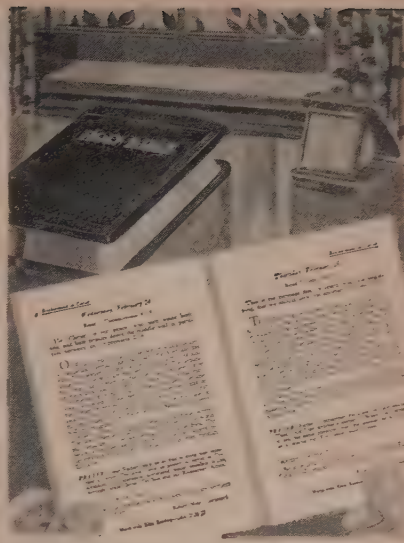
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"Upon the mountain top alone I stand"
(Explain that Manitou means "Master of Life")

"Prayer of schoolboys"

"Our thoughts go round the world"

3. Friends in Africa

Since many junior classes are studying a missionary theme this month, it is suggested that at least one worship period be focused on a specific country or continent. The following suggestions are related to Africa, which is the current unified mission study theme. However, you might prefer to deal with some other locale which has special interest for your boys and girls.

Here are some ideas for developing a service on Africa: Tell about the missionary work your own denomination is doing in Africa. If there is someone in your church or community who has actually worked in Africa or visited your mission field, invite that person to speak to the boys and girls. Be sure the visitor knows how to make an interesting presentation to juniors.

Tell one of the stories in *New Magic*, by Esma Rideout Booth, which is the new Friendship Press mission study book for juniors; or one about Albert Schweitzer, which you will find in the story books listed above under "Resources."

Your group would enjoy singing "Kum ba yah, my Lord" ("Come by here"), a hymn from Angola; and "I have heard good news today," a Liberian hymn.

4. Friends Who Work for Us

5. Sharing with Our Friends, the Migrant Workers

During this month, as the juniors are thinking of our friends in many places, it is suggested that two services be devoted to migrant workers. One service might be centered around the living and working conditions of migrant families, and the work they do for us, while the other might give the boys and girls an opportunity to learn about our part in helping the migrants through the Ministry to Migrants, carried on by the Division of Home Missions of the National Council of Churches. However, you might find some other presentation of the subject more suitable to your needs.

Get a copy of *This Is the Migrant*,⁷ by Louisa Shotwell. The first two chapters of this booklet and the one on "The Migrant Ministry" will be most helpful to you as you prepare to awaken in your boys and girls an appreciation for this group of people who serve us under such trying conditions.

An effective way of developing one of these services would be through a worshipful discussion, in which the boys and girls are given an opportunity to think about what it means to have to move from place to place in order to be where the crops are ripe; to be forced to limit one's possessions to those few things that can be carried in a crew leader's truck or a dilapidated family car; to be privileged to attend school only a few months each year; to have the responsibility of caring for small brothers and sisters all day long while one's parents are at work; perhaps even to have to help with the harvesting. Make the children aware also of the fact that the canned and frozen foods which they eat may have been harvested and prepared by migrant workers.

Money gifts to the Ministry of Migrants are often made by vacation church school children. If your boys and girls have shared in this offering, they can participate in the discussion by sharing information they already know. Your group may want to bring a special offering for migrants on the last Sunday of the month.

Here is a story to tell:

NO PLACE TO BELONG

"I don't know why we always have to take to the road just before a big game," Carlos pouted.

"Didn't know we did," replied Dad.

"Last year we did, and our team lost, too. Just because I wasn't pitcher. Now this year—and the game is just tomorrow. I hate strawberries, cherries, and tomatoes—every one of them."

"When they are ready to be picked, someone has to pick them. We'll be there when they are ready," Father stated.

Carlos felt so sorry for himself. He picked strawberries day after day, but he was cross and irritable. Nothing interested him. Not even the arrival of the strange car called the "Harvester," with the mysterious boxes of paint, books, tools, and movies could make him forget that he had been made to leave for the strawberry fields before the last game of the season. He liked to play ball better than anything else in the world. He kept wondering if he would ever get to play again. That evening as he passed the park he heard shouting. People were

yelling for a home run just as they did in the valley in Texas. Would he, a migrant worker, dare ask the local boys to let him play? All the next day, as he crawled on his knees, up one row and down another, picking berries, he kept wondering what the local boys would say if he asked to play on their team. He would find out!

That evening he walked into the park and the boys watched him cross to the diamond. "What do you want?" one lad asked. "You don't belong here?" another inquired. "You look like a berry picker," another shouted. Then a chorus rose, "Berry picker from shack patch, berry picker from shack patch, you don't belong here!"

Carlos knew he did not belong here or anywhere else, but how he would like to!

Slowly, Carlos turned and trudged down the road, dejected and forlorn. The only place he was welcome was in the fields. There was no place to go. Always someone was sure to call out "Berry patch!" Now the town boys did not want him to play ball either.

Just then the missionary drove up in his Harvester and invited Carlos to ride. He asked Carlos what he liked to do. The lad replied, "Play ball."

"Good," the missionary exclaimed. "Why don't you play?"

"They don't want me," Carlos cried.

"Let's not bother about them now. We'll have our own team at camp. And," he continued, "you could play the Plymouth Church team, the 'Y' and the 4-I Club have teams, and there'll be others. I'm sure."

Every evening Carlos played ball with the other lads in the camp. The missionary had brought them balls, bats, and gloves. Once again Carlos' free hours were filled with baseball, playing other teams and visiting other camps. He began to feel that the people were more friendly. Someone asked the children to go on a picnic. Then one of the churches had a party for the families. The children were not so irritable, and the men and women were happier. It seemed that they did better work, too.

One day the missionary drove hurriedly into camp. Frantically he looked everywhere for Carlos. He seemed to be impatient. When Carlos was found, the missionary said to him, "Will you pitch for the town team today? Their pitcher just broke his arm and there is no one to take his place."

Carlos felt happy for a moment, then replied, "They don't want me around. They said so."

"That was last spring. The farmer knows the work you do is necessary; they are to have good harvests. The boys on the town team know that you are the best pitcher anywhere in these parts. They have played against you before. Remember? Come on, let's get going. You have to win this game."

The team shouted when Carlos joined them. As he walked into the pitcher's box, he felt that he belonged somewhere again.

DORTHA ANN WEAVER

Additional stories about migrants can be found in the Friendship Press book *Blueberry Acres*.

A particularly fitting hymn to use would be "O God, thy rain and sun and soil" (in *Workers Together*).

⁷By Dortha Ann Weaver, Area Supervisor, Migrant Ministry, Central Regional Office, National Council of Churches. Used by permission of the writer.



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⁶Hymns of Universal Praise, and Songs of Many Nations, both published by Co-operative Recreation Service, Inc., Delaware, Ohio.

⁷Friendship Press, 60c.

Junior High Department

by Olive L. JOHNSON*

THEME FOR JANUARY:
Living as a Christian

For the Leader

A worship service can become a mere propaganda device, instead of the means of experiencing God's will, feeling sure of His care and support, and committing oneself to His service. In other words, worship is neither a program nor a study, but a personal experience which involves discovery, rekindling, and dedication.

It may be said that junior highs are too young for this experience; indeed great needs be taken not to impose adult concepts upon them. But unless experience of this kind is made natural and real to persons at every age, they will never know what it means to live deeply through worship.

There is room in the church program for all areas of Christian growth: service, fellowship, study, and worship. The period of worship, both corporate and individual, opens channels and develops skills for recognizing God's presence and availability. It offers opportunities for contemplating God in various aspects of life, for centering one's thoughts and feelings on God in silence, and for putting into words what God requires of each one. In recent months, worship resources have offered opportunities for seeing evidences of God in the universe and in the lives of people.

As one grows in awareness of God, so naturally does one grow in desire to live in accordance with God's will. For this reason, "Living as a Christian" is suggested as a general theme for January. It is hoped that the following resources will suggest ways of creative planning. In working with a committee of young people, you will want to have on hand bibles, stories, poems, and other material which will serve as a springboard for planning worship services. Help them to know why they are choosing this or that by getting them to ask and answer the question, "Does it help lift our thoughts, deepen our understanding, increase our knowledge of God's will?"

The Service

CALLS TO WORSHIP:

A spoken or sung summons, or a trumpet call, may be used to gather the group's attention. The committee planning the service may wish to write a simple call to worship. At other times they may wish to use a portion of a Psalm, or have a simple refrain played on the piano or trumpet.

Suggested Psalms: 103:1, 2, 3, 4a; 107:1;

*Teacher of youth in the Wilmette Congregational Church, Wilmette, Illinois. Educational Therapist, National College of Education, Evanston, Illinois.

143:1; 95:6, 7; 146:1, 2

Original Call: "We are gathered to worship God. We are glad it is the time to be still and know that God is with us."

PRAYER:

Prayer is the natural voicing of thanksgiving and petition. In planning, it may be decided to use the Lord's Prayer, guided by reverent leadership. Or perhaps the planning group may wish to write its own prayer or litany, which one of them will lead; or read from the writings of a good author who expresses the feelings, desires, and petitions of the group.

ORIGINAL LITANY (written by junior highs):

For homes and parents and food,

Thank you, God.

For friends and the church,

Thank you, God.

For peace,

Thank you, God.

That people won't have to go hungry,

We pray, O God.

That the atom will be used for peace instead of war,

We pray, O God.

And for better ways of acting and being Christian,

We ask, O God, in Jesus' name, Amen.

POEMS:

Three poems from the *World's Great Religious Poetry*, compiled by Caroline Hill:

"Prayer," by Henry Van Dyke (p. 429)

"Two Prayers," by Charlotte Gilman (p. 442)

"The Larger Prayer," by Ednah Cheney (p. 421)

Also Nos. 9 and 18 in *The World at One in Prayer*, by Daniel J. Fleming (Friendship Press), and selections from the *New Hymnal for American Youth*, pp. 316-340.

1. Gifts We Would Bring

HYMN: "As with gladness men of old"

MEDITATION:

One of the Christian festivals of the church is Epiphany. This is the festival which commemorates the manifestation of Christ to the "wise men" representing the Gentile world. The date is January 6, or the twelfth day after Christmas. According to a very old church tradition, January 6 is the date when three Wise Men from the East, following a strangely bright star, found the one "who was born king of the Jews." Epiphany is from *epiphaneia*, a Greek word which means "showing forth" or "making manifest." The season of Epiphany is the next six Sundays, and lasts until Lent.

Suppose you were Wise Men following a star. What gifts would you bring to Jesus? Also, what gifts would you like

to receive or have the world receive from knowing Jesus?

Let us bow our heads in silence, and each one think of a gift that he would bring or wish to receive. When we have thought deeply for a few minutes, I will ask each one of you to tell me what he has thought of.

The committee has arranged eleven candles on the altar. They will light five candles, one at a time, as you suggest gifts you would bring. They will then light five more as you suggest gifts you would receive. Finally they will light the last candle, as a symbol of all gifts we may bring in God's service and of what God's gift of Jesus has meant to the world.

(One group of junior highs said that gifts to bring Jesus would include love, good attendance at church, money offerings, thanksgiving for mothers and fathers and homes, and kindness. They said they would like to receive peace, the knowledge that the world is less hungry, happiness, more brotherhood, and a better way of knowing about God.)

OFFERTORY: Music played softly while the offering is being received helps junior highs to make this a reverent part of the service. The offering may be received with a prayer of benediction.

BENEDICTION: Numbers 6:24-26

2. Service We Would Render

HYMN: "God send us men whose aim 'twill be,"

"Rise up, O men of God," or

"Lord God of hosts, whose purpose"

SCRIPTURE: Matthew 25:34-40

If this is to be read by a junior high, make sure that the central idea is understood—namely that in serving one's fellow men one is serving God. Also, since the wording of this passage is somewhat different from ordinary speech, it will be necessary to practice reading it.

MEDITATION:

UNTO ONE OF THE LEAST

In the days when Palestine was a part of the Roman Empire, there was much unhappiness among the Jews. Because they would not willingly accept Rome's authority and give complete allegiance to the Caesars, the Jews were unfairly punished.

One day, about noon, a Roman decurion with his command of ten horsemen approached Nazareth from the south—from Jerusalem. Nazareth at that time was a straggling village perched on a hillside, and its one street was little more than a path well beaten by the coming and going of flocks and herds. The houses were square, one-storied, flat-roofed, and covered with bright-green vines.

A trumpet, sounded as the cavalcade drew near the village, had a magical effect on the inhabitants. The gates and front doors cast forth groups eager to be the first to catch the meaning of the visitation. Under the sway of Roman rule, the people hated the Roman soldiers very much, but their curiosity led them to fall in behind the procession and follow it to the well.

A prisoner whom the horsemen were guarding was the object of curiosity. He was afoot, bareheaded, half naked, his hands bound behind him. A thong fastened to his wrists was looped over the neck of a horse. The dust stirred up by the horses covered him with a heavy



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cloud. He dropped forward, footsore and faint. The villagers could see that he was young.

At the well the decurion halted and, with most of the men, dismounted. The prisoner sank down in the dust of the road in a sort of stupor, asking nothing; apparently he was in the last stages of exhaustion. Seeing when they came near that he was but a boy, the villagers would have helped him had they dared.

As they were wondering what to do, and while the soldiers were drinking, a man was seen coming down the road. At sight of him a woman cried out, "Look, there comes the carpenter! He'll do something."

The man was rather old, with white hair and beard. He came slowly, carrying a number of heavy tools. He stopped to look at the assemblage.

"O, Rabbi, good Rabbi Joseph!" cried the woman. "Here is a prisoner. Come ask the soldiers about him, that we may know who he is, what he has done, and what they are going to do with him."

The rabbi glanced at the prisoner and presently went to the officer.

"The peace of the Lord be with you," he said gravely.

"And that of the gods with you," the decurion replied.

"Are you from Jerusalem?"

"Yes."

"Your prisoner is young."

"In years, yes."

"May I ask what he has done?"

"He is an assassin."

The people repeated the word in astonishment, but Rabbi Joseph pursued his inquest.

"Is he a son of Israel?"

"He is a Jew," said the Roman, dryly.

The wavering pity of the bystander came back.

"I know nothing of your tribes, but can speak of his family," the speaker continued. "You may have heard of a prince of Jerusalem named Hur—Ben-Hur the called him. He lived in Herod's day."

"I have seen him," Joseph said.

"Well, this is his son."

Exclamations became general; the decurion hastened to stop them.

"In the streets of Jerusalem, day before yesterday, he nearly killed the noble Gratus by flinging a tile upon his head from the roof of a palace—his father's believe."

There was a pause in the conversation during which the Nazarenes gazed at young Ben-Hur as at a wild beast.

"Did he kill him?" asked the rabbi.

"No."

"He is under sentence."

"Yes—the galleys for life."

"The Lord help him!" said Joseph.

Thereupon the youth who came with Joseph, but had stood behind him unobserved, laid down an axe he had been carrying and, going to the green stone standing by the well, took from a pitcher of water. The action was quiet that before the guards could interfere, had they been disposed to do so, he was stooping over the prisoner and offering him a drink.

The hand laid kindly upon his shoulder awoke the unfortunate boy. Looking up he saw a face he never forgot—the face of a boy about his own age, shaded by locks of bright chestnut hair; a face lighted by dark-blue eyes, soft and appealing. The spirit of the Jew, hardened though it was by days and nights of suffering, and embittered by wrong that its dreams of revenge took in all the world, melted under the stranger's look and became a child's. He put his lips to the pitcher and drank long and deep. Not a word was said to him, nor did he say a word.

When the draught was finished, the hand that had been resting upon the sufferer's shoulder was placed upon his head, and stayed there in the dusty loneliness long enough to say a blessing. The stranger then returned the pitcher to place on the stone and, taking his again, went back to Rabbi Joseph. His eyes went with him, the decurion's well as those of the villagers.

This was the end of the scene at the well. When the men had drunk, and the horses, the march was resumed. But the temper of the decurion was not as it had been; he himself raised the prisoner from the dust and helped him on a horse behind a soldier.

"In as much as ye have done it unto one of the least of these, ye have done it unto me."

DEDICATION PRAYER (following offering)

May these offerings aid in helping thee in need. In offering them, help us offer our time and talents as well.

HYMN: "Take my life and let it be"

3. We Would Learn from the Bible

TO THE LEADER:

Plan this service carefully, and allow time for your plans to develop. Select appropriate hymns and prayers. The service may be conducted entirely at junior highs if you work with them and

¹Adapted from *Ben-Hur*, by Lew Wallace



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help them arrange all details. Several members of the group can be chosen to state the teachings found in the Bible that help us to live as Christians, and to show how such teachings apply to present-day living. These members might be seated behind a table, facing the group. In front of each there might be displayed a neatly written statement of the rule for living that he is presenting. By the sincerity of their attitude, these young people can help the group experience that sense of Christian responsibility and dedication which is essential in worship.

SCRIPTURE: Suggested Bible passages that illustrate a rule for living:

Luke 10:25-27: Help those in need.

Luke 6:31: Treat people as you would like to be treated.

Matthew 5:43-44: Love your enemies.

Matthew 5:14-16: Let people see by the life you lead that you are a Christian.

MEDITATION: Some modern applications of the rules stated in the preceding passages:

1. *Help those in need.* In 1920 China had a terrible drought and was faced with famine. A committee of Christians, known as China Famine Relief, U.S.A., supplied food to those who were starving. In time other Christian groups joined this group in sending clothes, food, and medicine to people in other parts of the world who were suffering from famine, flood, or war. This was the beginning of Church World Service. Today churches all over America are collecting and sending materials and money through this great organization. In 1958 help amounting to 346,020,045 pounds of supplies went to fifty countries through Church World Service.²

2. *Treat people as you would like to be treated.*

(If possible read "Incident," by Countee Cullen, a poignant statement of a little Negro boy's humiliation by a white child. This is found in Cullen's book *On These I Stand*, published by Harper & Brothers, and in many anthologies.)

Think how you would feel if your color were different and someone poked out his tongue at you. Would that be the way you would want to be treated?

3. *Love your enemies.* It's the hardest thing to love people who act unkindly toward us. If someone trips you, for instance, you want to fight him; but Jesus seems to say that you'd be happier and the world would be a better place if you tried to forgive and did not fight back.

In her book, *Bare Feet in the Palace*, Agnes Newton Keith tells of her experiences in Japan. Before the war with Japan she had spent many delightful times there, but during the war she and her family were placed in a Japanese concentration camp and suffered greatly. For a long time after she returned to this country she felt she could never go back to Japan. She learned, however, to blame the brutalities of war on the state of war itself rather than on any one nation. Yet she thought she would never like the Japanese people again. But she did go back, and she learned that she could love those who had been her enemies and that

they could love her even though her people had been their enemies.

4. *Let people see by the life you lead that you are a Christian.* What does it mean to be "the light of the world"? I think it means to have courage to be a Christian at all times. During World War II a minister in Denmark, Kaj Munk, was forbidden by the police to preach in his church. He refused to stop preaching, saying that "religion can't be pickled or put away like cucumbers in vinegar, and only brought out when convenient." Because of his disobedience Kaj Munk was put to death, but so many people believed in him and took courage from his strength that he was truly a light to the world.

4. We Would Love as God Would Have Us Love

TO THE LEADER:

The following suggestions are intended as a resource for building a service in which junior high boys and girls may share their awareness of love as the all-important ingredient in Christian living. Read again the introduction above.

CALL TO WORSHIP (by the leader): Come, let us worship God in love, in praise, and in trusting faith.

HYMN: "Worship the Lord in the beauty of holiness" or "Come, thou almighty King"

SCRIPTURE (by two junior high members):

First reader: Mark 12:29-31

Second reader: John 15:12-14; I John 4:7-11

MEDITATION (by the leader):

Read or tell a story which effectively illustrates the power of love in life, such as "Legend of the Black Madonna," by Margaret T. Applegarth, or "The Little Boy with a Big Stick," by Jeanette Perkins Brown. Both of these stories appear in *The Storyteller in Religious Education*, by Jeanette Perkins Brown (Pilgrim Press). This book is useful not only for the stories it contains but also as an aid in learning how to be a better storyteller.

HYMN (introduced by junior high leader): "Love divine, all loves excelling" or "Saviour, again to thy dear name"

OFFERTORY (conducted by a junior high member, using the Doxology as a dedication prayer)

5. We Face the Problem of Living as Christians

TO THE LEADER:

In this service the young people express some of the things that stand in the way of our being Christian. As they become aware of the difficulties that need to be surmounted, juniors develop greater insight into what it means to live according to Christian principle.

WORSHIP SETTING: The picture "Whom Shall I Send?" by Manning de V. Lee (Department of Life Work, Presbyterian Board of Christian Education) or Eugene Burnard's "Go Preach," if you have either of them, could be mounted and placed on the altar, to make vivid to the young people that they too can serve God.

HYMN: "Who is on the Lord's side?"

"O Master, let me walk with thee," or "Jesus calls us, o'er the tumult"

MEDITATION: The leader and several junior high members talk about things which keep people from finding strength through religion. The group might be seated as a discussion panel.

Leader: The question has been asked, "If it is true that religion makes people happier and better able to meet their problems, why is it that many find it so hard to be religious?" Those who have planned this service will offer several possible answers.

First panel member: Perhaps one reason people today are not more religious than they are is that they think things are more important than God or human beings.

Leader: That may be true. For instance, if you had to decide which was more important, going to work or to church, which would you choose? Jesus seemed to say that people matter more than anything else. There are many stories in the Bible that tell us how Jesus felt about people.

Second panel member: In Luke 5:27-31 we read that Jesus chose Matthew for his friend because he believed in him, even though other people hated Mathew for being a tax collector.

Third panel member: Remember the story of the widow's mite in Luke 21:2-4. Though she had very little money, this woman gave it all to the Temple. Jesus praised her, not for the amount she gave, but for giving what she had.

Fourth panel member: Jesus thought children were important, too. Even when he was busy, he told his disciples to let people bring their children to him (Luke 18:15-17).

Leader: Yes, Jesus thought people were important, while we often think that only things are important. Can you think of another reason why people nowadays find it so hard to be religious?

Fifth panel member: Many people are so busy they don't have the time to think about religion.

Leader: That is very true. We do live in a hurry. Many families just can't find time to go to church or to pray. It stands to reason that unless a person thinks about religion and puts it to use, he will never discover its value.

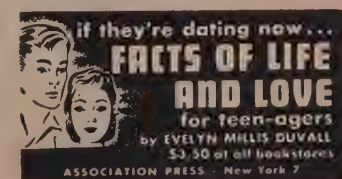
Sixth panel member: In Luke 9:59-62 we read about the excuses people offered for not following Jesus, but Jesus seemed to say that God's work was so important that it should come before everything else.

Leader: The best way to know God's will is through prayer. Let us bow our heads in silence and fix our minds on God, placing before him that which is most important to us. In this way we will be praying to God. When we have finished our private prayers, we will say together the prayer that Jesus taught: the Lord's Prayer.

OFFERING AND DEDICATORY PRAYER

HYMN: "Take my life and let it be" or "Now in the days of youth"

BENEDICTION



²For more information about this organization, write Church World Service, N.C.C., 475 Riverside Drive, New York 27, N.Y.

Senior High and Young People's Departments

by Anna Mary GABLE*

THEME FOR JANUARY:
The Kingdom of God

For the Worship Committee

I. The Nature of Worship

"The first thing to note about worship is that it is a response to God.

"We are not to think that our worship is instinctive. It is not that we have felt the need for something to worship and have gone out, of our own volition, looking for some God to satisfy that need. Worship is a response to God's revelation of himself. It is called forth by God's desire to be in fellowship with man. It is true that there is an emptiness in us which is forever unsatisfied until we find communion with God. But the emptiness is the work of God in creation and redemption. Our yearning for God is a form of response to the longing of God for man."

II. The Preparation of the Worshiper

A great deal has been written about the need for thoughtful preparation on the part of leaders of worship services. Such preparation is certainly necessary. But there should also be preparation on the part of the worshipers.

Perhaps the most meaningful worship experiences young people share are in the summer church camping program. Almost every activity of the day points to the evening worship service as the climax of the day. The theme of the day's program is usually the theme of this service. Psychologically, the young people are prepared for worship as the high point of the day. Even in the simple act of walking to the service, the young folks are prepared by observing silence in the pine-studded lawn or the meandering paths through quiet woodland. The period of quiet in the beauty of the vesper spot is part of the act of preparation. All these things bring the young people to their worship *with expectation*.

Perhaps the finest worship experiences for many young people and adults are those preceded by "depth" Bible study of the Scripture on which the minister is to preach. During the week, either individually or in groups, the worshipers center their thoughts on the same passage of Scripture on which the minister

is concentrating. They come to the worship service *with expectation*.

It is our purpose during the year to suggest various ways in which the worshiper can prepare to come to the worship service with expectation. The worship committee should use creative imagination in developing worship preparation experiences for the group. Use the ones suggested here merely as stimuli for your own ideas. The young people should feel free to use these helps or not, as they wish.

If this is a new experience for your group, it would be well to start simply. Ask the young people to come to the sanctuary ten or fifteen minutes before the worship service is to begin (in their own worship room). Let them sit wherever they want, individually rather than in groups. Place in their hands meditative poetry or an interpretation of some beautiful or focal part of the sanctuary. Suggest a prayer which will make them receptive to that which is to come. Arrange with the organist (who may be a competent young person) to play meditative music, such as a familiar hymn. The words of the hymn will run through the minds of the worshipers as they listen. At a suggested signal (the playing of chimes on the organ or the leader's rising to leave), have the young people move quickly and silently to their own worship room.

If the sanctuary is not available at this time, perhaps you could arrange to use a small room elsewhere for this purpose. Finding such a room might well be a project for the Spiritual Life Commission or Worship Committee of your youth group. When not in use, the room should be made available to other church groups. It might become a chapel for prayer in your church.

The young people should then come to a room where everything is in readiness, the leaders in place, and music continuing the worshipful mood already begun. They will come *with expectation*.

Meditative Helps

"Prayer is no good unless you rise from your knees with a tool in your hands."—Kagawa

"God divided man into men that they might help each other."—Seneca

* * *

"At early dawn some years ago I entered the open door that led into the great cathedral at Cologne, Germany. The light of the rising sun was transformed as it passed through the stained-glass windows. The soft glow of the dawn, the Gothic pillars, the stillness, conspired to

lift one into worshipful fellowship with the God of all beauty.

"I pondered the marvelous way by which that cathedral came into being. Through long, silent centuries God was working. He was building a world with marble in the hillsides and forests on the mountains, with natural laws which are as dependable as God himself. He created man, made him in his own image and capable of thinking God's thoughts after him. Then God waited until man dreamed of a cathedral, hewed the beams, quarried the stones, erected that temple—God's dream in wood and stone."²

* * *

"O God, how small seem the things that occupy me when I compare them with the mighty works of thy saints and of Jesus! And how little I am in this vast universe thou hast made! Still, my life may count for something, and thou wouldst have it so. Lead me now to cast aside all little thoughts and plans, and to lay hold of the greatness of thy kingdom, through Christ our Lord."³

III. Preparation of the Leaders

Preparing worshipers to come with expectation puts an even greater responsibility on leaders to fulfill that expectation.

In preparing the service, have in mind a purpose for individuals as well as for the group. Center your thinking on a theme around which to build the service. Let it rise to a climax, and then bring it swiftly to a close. Select elements of the service that will help you achieve your purpose, keeping in mind that:

THE CALL TO WORSHIP should do that and not be merely opening sentences.

THE HYMNS give us an opportunity to express thoughts and feelings.

THE SCRIPTURE is God speaking to us.

THE PRAYER is our listening to God as well as our speaking to him.

THE MEDITATION should give us a focal point in our thinking and can be in the form of story, meditative thoughts, poetry, recordings, filmstrips, rhythmic interpretations, art interpretations, dramatization, or dialogues.

THE BENEDICTION should be a reverent closing, not a hurried ending. Time is an important consideration, and its limits should be kept clearly in mind in planning the service.

Evaluation is necessary if you wish to improve the quality of your worship services.

Resources for the Month

Suggested Calls to Worship:

And I said to the man who stood at the gate of the year: "Give me a light that I may tread safely into the unknown."

And he replied:

"Go out into the darkness and put your hands into the hand of God. That shall be to you better than light and safer than a known way."

MINNIE L. HASKINS

* Worker with young people; wife of Professor Lee J. Gable of the Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pennsylvania.

¹From *A Call to Faith*, by Rachel Hendel (page 165), copyright 1955, John Knox Press.

²From *Windows of Worship* (page 329) Christian Education Press.

³From *Pathways of Prayer* (page 105) Christian Education Press.

show us, O Lord, the secret of thy way! We would take this weary, yearning earth, in its bewilderment, its strife and greed, and make it burst to bloom in brotherhood.

CLEMENT W. DECHANT*

* * *

Other possibilities are selections from the Psalms, the sayings of Jesus, or hymn verses.

Suggested Scripture Passages:

Try to develop a composite Scripture reading on The Kingdom of God, using some of the following: Luke 13:18-21, Matthew 13:44-48, Luke 12:29-31, Romans 4:17, and others. II Corinthians 9:5-15 (Moffatt's translation).

Matthew 25:31-46
Matthew 13:31, 32, 33, 45-46
Matthew 7:21-23
Mark 4:26-29
Luke 12:36

Suggested Hymns:

Jesus shall reign"
Thou whose breathing fills our bodies"
We've a story to tell to the nations"
Teach us, O Lord, true brotherhood"
Thy kingdom come, O Lord"
Almighty Father, who dost give"
Come forth, Christian youth" (1956)
(This hymn, by Mary Ellen Jackson, would be particularly fitting to use on Youth Sunday. It can be secured from the Hymn Society of America, 475 Riverside Drive, New York 27, N.Y.)

Suggested Prayers:

"O God, who hast set before us the great hope that thy kingdom shall be established upon earth: so rule our lives by thy spirit that all our thoughts, desires, and acts may be made obedient unto thee; and that through us thy power, thy glory, and the mightiness of thy kingdom may be made known unto men; grant this, O merciful Father, for thy great love's sake. Amen."¹⁶

* * *

(For January 31)
Lord, wilt thou thrust me boldly and vigorously out into life.

Pull me away from my easy comfort and out into the hot struggles of mankind.

Send me into the arena where men strive to rid the world of war.

Lead me out into the field of honor where others ahead of me have thrown down the gauntlet to poverty and ignorance and fear.

Bring the shaping of political opinion and the casting of votes close home to my mind and hand.

Summon me with a voice I dare not disregard to the hard and unfinished tasks of my own life and heart.

String my will, not to my weak wishes, but to stern duty and my inescapable destiny.

In the name of Him, who, seeing the cross at the end of the road, nonetheless

said, "We must needs go up to Jerusalem." Amen.

PERCY R. HAYWARD*

Suggested Themes and Meditations:

1. The Kingdom

"In the person and work of Jesus, the kingdom of God has intruded into the world. . . . The Kingdom of God is a power already released in the world. True, its beginnings are tiny; and it might seem incredible that the humble ministry of this obscure Galilean could be the dawning of the new age of God. Yet it is! What has begun here will surely go on to its conclusion; nothing can stop it. And the conclusion is victory. Over and over again this motif occurs in the teachings of Jesus. A lump of yeast may be small; but once put to work, it will leaven a very large quantity of dough. A mustard seed is a very tiny seed indeed; but if you plant it, it will become one of the largest of trees. If you sow a field with seed, you have set in motion forces which one day will inevitably produce the harvest.

"And the Kingdom of God is like that. It is small now, but in these small beginnings there lie hidden its victory. . . . But if the Kingdom of God has in a real sense entered the world, then men are called to the service of that kingdom. For the Kingdom is no empty domain. . . . it is people. Christ has come to call men to his kingdom. . . . His call was a call of tremendous urgency, a call to radical decision for that Kingdom. . . . The true people of the Kingdom . . . are those individual men (and women), however lowly and weak, who have in heart and deed signified their obedience to God. It is repeatedly insisted in the gospels that the members of Christ's Kingdom are those that obey him. Christ's own are those who have fed the hungry, clothed the naked, shown mercy to the prisoner and outcast—who have, in short, done the works of Christ. Those who have not, whatever their profession or creed, simply are none of his. It does no good to hail him "Lord, Lord," to honor his name in doctrine, hymn, and prayer, if one does not obey him. Christ intended his followers to live each day in the light of the Kingdom which is intruding into the world."

JOHN BRIGHT*

2. The Kingdom Borrows Trouble

"Suppose that the entire record of the Kingdom of God on earth is simply somebody somewhere deliberately borrowing trouble? . . .

"In Germany, Pastor Friedrich von Bodelschwingen might well feel that he had! First by taking into a small farmhouse a few incurables, completely crippled in mind and body. Suddenly the one farmhouse was not enough, and he spent his money on building a village of houses which then grew into a city of 12,000 inhabitants, all hopelessly sick—epileptics, neurotics, insane. There was a Theological College as well, where tramps became Christian "Brethren of the High Road," and a reformatory for boys and homeless persons. This lovely

little City of Hope, Bethel, covers 1,000 acres, with all the houses picturesquely placed among flower gardens and fruit trees; with safe streets for so many uncertain feet, and its own shops, factories, schools, post office, fire department, and power plant.

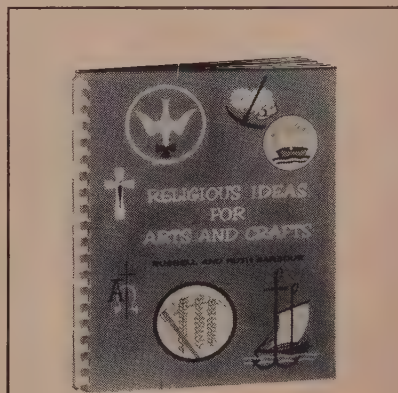
"Consider Bill Brownlow pushing his heavy junk cart for eight years through the streets of Marblethorpe, England, shouting at the top of his voice, "Any rags, any bottles, any rubbish today?" Sixty-four years old when he started, seventy-two when he had saved up \$18,000. At once he started building bungalows for the aged in town, and by the first Christmas had the first six of his houses ready for the first six old men he had chosen to move in with their families, rent-free for the rest of their lives. His sole comment: "Twelve hours a day for eight years, pushing the cart around for junk—worth it, wasn't it?"

MARGARET APPLEGARTH*

3. The Kingdom Is a Mustard Seed

"One of the most heart-warming news items of recent date is the story of how the wish of a thirteen-year-old Negro boy was dramatically fulfilled. Robert Hill, son of a U. S. Army sergeant stationed in Italy, read about Albert Schweitzer's hospital work and decided to contribute a bottle of aspirin. He asked the Allied Air Force Commander in Southern Europe if an air force plane could drop the bottle at the Schweitzer hospital. An Italian radio station picked up and broadcast the winsome story.

*From *Twelve Baskets Full*, by Margaret T. Applegarth, Harper & Brothers.



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CHRISTIAN EDUCATION PRESS philadelphia, pa.

*From *The Gate of the Year*, by Minnie A. Haskins, Christy & Moore, Ltd.

*By Clement W. DeChant, in *Pathways of Prayer* (page 313), Christian Education Press.

*From *Sing to the Lord* (page 339), Christian Education Press.

Last week Robert flew to the Schweitzer hospital with four and a half tons of medical supplies worth \$400,000, carried in planes provided by the French and Italian governments. Dr. Schweitzer said, "I never thought a child could do so much for my hospital."¹⁰

4. The Kingdom Is Leaven

Thirty-three years ago Mr. Kim, then a child of three, became separated from his parents in a railroad station in Pusan (Korea). Although the parents sought long for the child, he could not be found. Frightened, cold, and hungry, the child was picked up by a poor laboring man, who made a meager living carrying burdens on his back. He took the child into his home, and while he worked the child begged on the streets. Nine years later the parents found the child, took him home with them, and set his benefactor up in business. Recently Mr. Kim inherited the family fortune, and decided to dedicate his life and money to homeless boys. He sought them out in the railroad station, where they begged and pillaged, and in the caves where many lived. They rejected him and threatened him. Taking time to learn to be an expert boxer, Mr. Kim returned to the gangs and fought his way to their acceptance. Then he induced them to come to a home he had established to give them basic education and vocational skills. When each of these boys marries he is given a plot of ground or help in establishing a business. There is one proviso: each couple must promise to take an abandoned child into their home.¹¹

5. The Kingdom on Earth

First Voice: Deliver me from this hour!
Leader: What hour?

First Voice:

This hour when world-wide hatred, greed, and bloodshed separate nation from nation.

This hour when the color of a person's skin punishes him for living in thy world.

This hour when superiority and smugness narrow the fellowship of thy people.

This hour when millions are untouched by thy love.

¹⁰From *The Christian Century*, Vol. LXXVI, No. 30, July 29, 1959 (page 870). Copyright 1959, Christian Century Foundation. Reprinted by permission.

¹¹Adapted from "Health in South Korea," by Howard A. Rusk, M.D., in *Korean Survey*, Vol. 8, No. 3, March 1959 (page 10).

The Templeton Prizes

The Templeton Prizes (1st prize \$500; 2nd prize, \$200; 3rd prize \$100) are awarded annually for the best essays submitted on the subject of exceptionally gifted persons. The presence in history of towering figures in religion, the arts, philosophy, and other fields gives rise to the questions with which the prizes deal. Are there others? How are they to be found? How may they be trained? How may they be helped to put their talents to use in the world?

The 1959-60 competition is open to the general public. Application blanks and more detailed information will be sent to persons who inquire on or before December 15, 1959. Write Professor D. Campbell Wyckoff, Princeton Theological Seminary, Princeton, New Jersey.

This hour when Christian Americans are rejecting other Americans because of their parentage.

This hour when people want to follow man's way instead of God's.

Second Voice: "Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? No, for this purpose I have come to this hour."

"For this hour came I into the world:

That nations may care more for the people within their borders than for the land they possess.

That color may touch color and find brotherhood.

That love and sacrifice may replace superiority and smugness.

That circles of fellowship may include those whom many find it difficult to love.

That men may be willing to give themselves for a new world they may never live to enjoy.

That all barriers separating man from man, and man from thee, may be broken down and the whole world restored to fellowship with thee.

That all men may have life and have it abundantly.

Father, for this hour came I into the world—that thy will may be done and thy kingdom come."¹²

¹²From *The Candle of the Lord*, by Myron T. Hopper (pages 178-180), The Bethany Press. Adapted from a statement prepared by the Worship Committee of the Southern Regional Planning Conference of the UCYM, Lake Junaluska, July 1942.

ObeY the Scriptures

(Continued from page 3)

didn't the Church itself preach that we should obey the Scriptures? But he had not reckoned with the power of the papal party, which succeeded in having him thrown in prison. Again friends assured him that if only he would disclaim the most radical of his ideas, the Emperor would save him. But could not back down from the command he had so often given others: "Obey the Scriptures!"

His trial, like that of the Master, was a farce. His accusers insisted that he recant a series of John Wyclif's statements. He was not allowed to explain his own position on controversial points, but was forced to answer "yes" or "no" to self-condemning questions. Even some of his enemies hoped he would recant enough so that they could save face without destroying him. But again and again his own preaching came back to him, "Obey the Scriptures!" He refused to compromise, and so was condemned to die.

What about the safe-conduct? The medieval Church taught that one did not have to keep a promise to a heretic. So Emperor Sigismund ordered this man to the stake "with a blush." Little more than a century later another Emperor honored his promise of safe-conduct to Luther, asking, "Would you have me blush with Sigismund?"

As so often happens, this martyr exerted a wider influence in death than he had in life. He became a national hero, the symbol of his people's aspirations for freedom. The *Unitas Fratrum* that grew out of his work helped prepare the way for Protestantism.

The heroic example and courage of this man mark him as great. His steadfast search for truth, his steady moral emphasis, his zeal for reform, his impeccable character, his insistence upon personal responsibility in matters of religion—these are qualities that won for John Hus the influence he has enjoyed ever since. And these are the qualities to which every Christian is committed.

Angels—on Their Way Out?

(Continued from page 5)

14:18); four angels "holding back the four winds" (Revelation 7:1).

In one of history's memorable parables, Abraham Lincoln said to the people of Springfield, "Trusting in him who can go with me, and remain with you and be everywhere for good . . . I bid you an affectionate farewell. Angels are an attempt to explain the omnipresence of God. It is by means of his messengers that he can "go with me and remain with you and be everywhere for good." Kings of Egypt and Assyria put up statues of themselves in remote parts of the realm to show that their influence was felt even there.

The Old Testament has many ways of describing how God can be everywhere with his people. In Exodus 33:2 he says he cannot accompany the nation into the desert but will send with them his presence, or face. Again, he accompanies them by his glory. Deuteronomy 12:5 makes it clear that God cannot dwell in a sanctuary, but that he is represented there by his name. Face, glory, name are sometimes replaced by the Angel of God. In Genesis 16:7, 13; 31:11, 13, God and Angel of God are used interchangeably.

There is no reason why angels should not exist. The truth is, however, that since Christ came we do not need angels to carry our prayers up to God. Those who "entrust their souls to a faithful creator" (I Peter 4:19) no longer require angels as intermediaries. The word "angel" is evidently a Persian term meaning "messenger." The message-bearing function of angels was gloriously fulfilled when Gabriel brought the good news to Mary, "the Lord is with you." The child whose coming thus was heralded we call Immanuel: *God with us!*



Books off the Press

The Gospel and Christian Education

By D. Campbell Wyckoff. Philadelphia, the Westminster Press, 1959. 191 pp. \$3.75.

The reader of this book is immediately brought face to face with the need of Christian education to understand itself and its relation "to the cultural situation, to the church's life and thought, and to the educational process" (page 7). He is introduced to a study of theory in Christian education and helped to see how to construct one for himself.

Part I of the book reviews our present pluralistic culture, lacking agreed-upon undergirding foundation and values, but existing as the one in which Christian education must operate. This condition is not disheartening, since the culture is also dynamic in that it is seeking values.

Education in this culture has necessarily been beset by many pressing concerns. Its hope lies in the development of a sound theory that draws upon the insights of several disciplines, and that consists of adequate objectives and dependable principles of curriculum and administration.

The educational program of the church has been greatly influenced by our culture, and in turn influences both the church and education. But, as Dr. Wyckoff points out, Christian education has a particular thrust because the Church is the body of Christ with a mission to perform—namely to minister distinctively to the need for the redeemed life transformed by God as revealed in Jesus Christ and guided by His Holy Spirit.

Thus the church faces the dilemma of being inextricably bound up as an institution within the culture at the same time that it is the servant of the Lord. Clearly there is need for an adequate theory to communicate the church's message. Dr. Wyckoff proposes that the guiding principle for all of the educational life and work of the church center in the gospel.

Part 2 explores objectives, procedures, and educational institutions and programs. Again the writer emphasizes the influence of modern culture and the centrality of the gospel in calling upon Christian educators to improve their theory. He points out that to do this will require research and offers some suggestions.

Here is a book which challenges the professional Christian educator to consider thoughtfully the theory under

which he and his church operate. At the same time its content and literary style encourage the lay administrator or teacher to examine his Christian ministry in the light of the gospel.

ALICE GODDARD

Bible Study Series

Handbook on Bible Study, by Howard Rees. Nashville, The Broadman Press, 1959. 62 pp.

The Sermon on the Mount, by J. R. Allen. Nashville, The Broadman Press, 1959. 32 pp.

Philippians, by E. F. Hallock and Glenn Yarbrough, Nashville, The Broadman Press, 1959. 32 pp.

You Shall Be My People, by Edwin M. Good. Philadelphia, Westminster Press, 1959. 96 pp. \$1.50.

Jesus and God's New People, by Howard Clark Kee. Philadelphia, The Westminster Press, 1959. 92 pp. \$1.50.

The Modern Reader's Guide to Mark, by William Hamilton. New York, Association Press, 1959. 125 pp. 50c.

The Modern Reader's Guide to Matthew and Luke, by William Hamilton. New York Association Press, 1959. 125 pp. 50c.

The Modern Reader's Guide to John, by William Hamilton. New York, 50c.

Those who are responsible for the leadership of Bible study groups are often hard-pressed to find small, inexpensive commentaries to place in the hands of members of the group. Happily, three publishers have undertaken to meet this need.

The Southern Baptist Convention, operating through the Broadman Press, will call its series *Alpha Omega*. A beginning is made with *Handbook on Bible Study*, by Howard Rees, containing suggestions about how a student ought to approach the New Testament, New Testament study by books, and effective plans for discussion groups. The first two guides in the series introduce us to a section of Matthew's Gospel as disclosing "The Kingdom of God in its Nature and Characteristics" and to Philippians, one of the warmest and most personal of Paul's letters. Each of the guides is constructed in question form, with appropriate biblical references. Good bibliographies are provided.

Edwin M. Good, assistant professor of religion at Stanford University, is general editor of *Westminster Guides to the Bible*, and has himself written the first in the series, *You Shall Be My People*, dealing with "The Books of Covenant and Law"—that is, Genesis through Deuteronomy. The work suggests how God's purpose lends unity to the diverse stories, rituals, and law codes gathered in the Pentateuch. In *Jesus and God's New People*, Howard Clark Kee, of Drew University, shows how the faith of the early Christians influenced the setting down of the facts recorded by Mark, Matthew, Luke, and John.

Association Press, with its concern for the young everywhere, presents us with *The Modern Reader's Guide to the four Gospels*. William Hamilton, associate professor of theology at Colgate Roches-

ter Divinity School, devotes one volume to Mark, one to Matthew and Luke, one to John. Each series intends to light the way to the Bible so the student may read and understand it for himself.

Of these three series, Broadman's is the most elementary, Westminster's the most formally theological, and that of Association Press the most spirited.

J. CARTER SWAIM

No South or North

By Roger H. Crook. St. Louis, Bethany Press, 1959. 121 pp. \$2.50.

Jesus, according to this Southern Baptist preacher, insisted that his kingdom was universal, open to all who would meet the conditions. "It is impossible therefore, on a Christian basis, to recognize the concept of universality in the kingdom and at the same time to justify segregation within the Church." Therefore, he says, after analysis of conditions in the community and in the Church, the Church must respond to "the upward call of God in Christ Jesus." He asks that individual Christians treat every person as a person, obey the law, seek facts rather than to "prejudice," ask "what is right?" and commit themselves to the will of God.

R. L. HUNT

Action Patterns in School Desegregation

By Herbert Wey and John Corey. Bloomington, Indiana, Bureau of Publications, Phi Delta Kappa, 1959. 276 pp. \$1.50.

Data collected from school districts already desegregated or in the process of desegregating are here reported for the benefit of other school administrators handling like problems. Church schools or churches can make good use of this experience.

The publisher offers a limited supply of single copies free of charge to "groups or individuals actively engaged in promoting orderly desegregation."

R. L. HUNT

A Theology of the Laity

By Hendrik Kraemer. Philadelphia, Westminster Press, 1959. 191 pp. \$3.00.

For a long time, lay participation in the life and task of the Church was largely restricted to a few denominations, but now the surge of lay activity is world-wide. Indeed, if the Church is to counter effectively "the relentless secularization of modern life," it can hardly afford to permit its laity to continue in the status of "frozen credits."

At some length Dr. Kraemer develops the thesis that "the Church is Ministry (*diakonia*), and therefore ministry is incumbent on the Church as a whole," and is not to be restricted to a specialized group "set apart" for the ministry. He stresses the fact that "all members of the *ekklesia* have in principle the same calling, responsibility and dignity," and are to be regarded not merely as ob-

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PASTOR NIEMÖLLER

Dietmar Schmidt. Since his successful autobiography *From U-Boat to Pulpit* appeared 25 years ago, Martin Niemöller has been an important controversial figure in German politics and world Christianity. This frank appraisal, based on long personal acquaintance, tells not only the story of his early life but also of his face-to-face denunciation of Hitler, his blunt opposition to nuclear weapons — and of the time when a priest barely dissuaded him from becoming a Roman Catholic when in prison. Illustrated. \$3.95

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jects, but as subjects in their own right and in the "ministerial nature and calling of the Church." This timely book deserves close study by lay people and ministers alike.

STILES LESSLY

The Storm and the Rainbow

By Lowell R. Ditzen. New York: Henry Holt & Co., 1959. 118 pp. \$3.00.

With wisdom and warmth, Dr. Ditzen explores the meanings and purposes of tragedy and suffering. He points out the things to remember in difficult days and the gifts of responsiveness and maturity which sorrow brings. Many illustrations are given that make this book easy to read, yet convincing in its insight.

ELSA HERRELLER

A History of Southern Baptist Theological Seminary

By William A. Mueller. Nashville: Broadman Press, 1959. 265 pp. \$4.00.

The significance of this book lies in the greatness of the Southern Baptist Theological Seminary and its work. Both the book and the work of the Seminary are pitched to "our denomination," namely the Southern Baptist Convention.

The history of the Seminary is developed almost exclusively in terms of individuals—most of them presidents although there are also biographical sketches of several faculty members. Thus the Seminary is presented largely as the lengthened shadow of great men.

This way of writing institutional history has its limitations. It provides little information about students and student life. The Board of Trustees of the Seminary, which legally is the school, is left vague and indistinct in the background. The relation of the school to its surrounding community and culture is scantily and inadequately treated.

The book's most glaring weakness is its treatment of C. H. Toy. While Toy is complimented (he is a brilliant student, a critical mind, etc.), his theological position and personal faith development are set forth by means of quotes from others, principally from Dr. Broadus. Nowhere is there evidence of a real attempt to come to terms with Toy by means of direct appraisal of his life and writings. Furthermore, the action of the Seminary in dismissing Toy is largely justified by reference to Toy's subsequent affiliation with Unitarianism, as if those who gave Toy the ax definitely saw this around the corner. Whether Toy should have been dismissed or not is beside the point; in any historical treatment of his life and work he deserves to be understood in and of himself, and in terms of facts and forces obtaining at the time of his dismissal.

W. H. Whitsitt is the only real martyr presented. He was sacrificed to that dogmatic group of people who manufacture church history to their own sectarian specifications, viz., to the Landmarkers. And this sacrifice reveals the distinctive character of the Southern Baptist Theology.

logical Seminary—it exists to serve one denomination, and hence on occasion must be subservient to that denomination, regardless of whether it is right or wrong. The Landmarkers were and are wrong, but because of their strength in the denomination they brought about Whitsitt's dismissal.

Nothing is written by Dr. Mueller about the sacrifice last year, a year which comes within the chronological period this book treats, of thirteen faculty members.

Despite its peculiar focus and its weaknesses, this book is fascinating reading for those who are especially interested in Southern Baptists (and who is not?) and their leading theological seminary.

ELMER G. MILLION

African Adventure Unlimited

By Yvonne Davy. New York, Greenwich Book Publishers, Inc., 1959. 111 pp. \$2.50.

A rich collection of varied stories laid in the Congo. Their major theme is the toil of European missionaries braving the virgin jungles to spread the Christian Word in the ways that matter: building schools and hospitals, teaching cleanliness and godliness, yet suffering many hardships themselves. We get a closeup of strange customs, sights, and sounds, yet the people are real and alive, with frailties and emotions that are universal.

ELSA HERREILERS

A Short History of Christianity

By Martin E. Marty. New York, Meridian Books, Inc., 1959. 384 pp. \$1.45.

This is the third "short" history of the Christian Church to appear in 1959. The fact that the author is an associate editor of *The Christian Century* tempts me to compare his book with *20 Centuries of Christianity*, by Hutchinson and Garrison, former editors of the same religious weekly. Resisting this temptation, let me say that I found Dr. Marty's history most interesting, in some ways intriguing.

The author states that his book is "an attempt at recovering the obvious, from its four chronological divisions (Early—Medieval—Reformation—Modern) to its principle for narration," and that he does this by "striking a note somewhere between the rhapsodic passion of uncritical histories and the prosaic positivism of syllabi for classrooms." This is a sample

of the kind of diction one encounters.

While Dr. Marty says that his commitment ("to take hold of a great story and then attempt to stay out of its way as much as possible") necessitated the "removal of the masks and marks of erudition," there is plenty of erudition left after eliminating footnotes and keeping documentary references at a minimum. Dr. Marty is a scholar and, willy-nilly, he writes as a scholar to scholars.

It is disappointing that this paperback, which sells for less than a quarter of the price of the other two short church histories of the year, cannot be recommended to the "intelligent layman" who is unfamiliar with such expressions as "the apostles and pneumatics," "conventicular," "agraphic." Occasionally the author's diction runs away with itself, as when

he suggests that "the swath Christianity scizzored across the known world." I have never heard of "scizzors" cutting a swath; that is done by a scythe or sickle.

Dr. Marty's scheme of division, replacing the traditional, is clever. (Perhaps he would prefer to call it a *schema*!) There are four parts, each about the same in length, entitled "The Matrix," "The Span," "The Pivot," and "The Test." Each part has four chapters with arresting captions. Even more striking, each chapter has a subtitle which repeats, though in changing order, the "four notes of the Church": *one, holy, catholic, apostolic*. With such a schema Dr. Marty, who is not only a church historian but a very good theologian, cannot help writing what is more often a critique of Christian history than a chronicle of events.



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The last chapter ("The Great New Fact of our Era") gives an excellent review of the ecumenical movement. A few inaccuracies caught my eye—ones which any checking of sources would have discovered. For example, Dr. Marty speaks of the International Missionary Conference which grew out of the great meeting on missions in 1910, when the word should have been *Council*. Again, if we date the modern ecumenical movement as beginning with the Edinburgh Conference of 1910, then it is not accurate to say that "Life and Work emphases preceded those of Faith and Order." The Faith and Order emphasis began in 1910, with the work of Bishop Charles Brent. To be sure, its first great conference was not held until two years after "Life and Work," which was catapulted into the thinking of churchmen by World War I. Again, regarding the formation of the United Church of Canada, Dr. Marty says that "Methodists predominated in the union, which also included a substantial number of Presbyterians and some Congregationalists," whereas actually practically all Congregational churches went into the union while a substantial number of Presbyterians stayed out.

Here's a fine book for theological seminaries and ministers' libraries. Also for laymen who have the patience to look up a great many facts in other histories and who have a good dictionary handy.

PAUL G. MACY

Fisherman of Galilee

By Aileen Fisher. New York, Thos. Nelson & Sons, 1959. 224 pp. \$2.95.

Simon, later called Peter, tells his own story of Christ's ministry. This "eye-witness" account by the colorful Peter makes the story of Christ's preaching, betrayal, death, and resurrection very real to the reader. The story gives authentic local color, with explanations of customs, geography, and social and political background. Easy to read, yet reverently told. An excellent gift for all ages.

ELSA HERREILERS

The Five Stages of the UCYM

(Continued from page 9)

program became the origin of the World Youth Projects now sponsored by the World Council of Churches and the World Council of Christian Education. Youth groups support workers among youth in the churches of other countries and help these churches in special activities, such as youth conferences. The exchange is many-faceted, and help also comes to youth in North America from churches in other lands.

IV. The ecclesiastical period

In 1950 the International Council of Religious Education, which had been the sponsoring agency for UCYM, be-

came part of the National Council of Churches. There was a parallel development in the Movement, as its leaders became increasingly conscious of being an integral part of the life of the Church. Before this time the UCYM had always stressed the idea that it was a movement, and had avoided rigid organizational patterns. It did not even have a constitution. But at this time new by-laws were drawn up, and after three years of discussion a common commission plan was adopted by sixteen denominations. Briefly, these commissions are known as: Faith, Witness, Outreach, Citizenship, and Fellowship.

The new by-laws grew out of and fed the theological discussions of the Movement. Many of the issues raised much earlier about the nature of the Movement as part of the ecumenical church were crystallized into a plan of operation and organization. The functions of UCYM were stated to be:

1. To serve as a channel for the interdenominational cooperation among Christian youth.
2. To correlate common concerns in program areas.
3. To train Christian youth for interdenominational leadership.

The United Christian Youth Movement, as it has developed, is not a great popular organization of young people in the sense that youth themselves are members of it. The Christian Youth Conferences of North America were efforts to bring in large numbers of young people of the various denominations. However, the denominational youth conferences so far outnumbered in attendance these interdenominational groups that it was apparent that UCYM had a different function. It served, and still serves, rather as a channel for denominational programs. Young people in a church carry on work in the various commissions and hold special types of meetings and activities without realizing that youth in neighboring churches of other denominations are doing similar things in a similar way. The cooperation comes through the youth officers who work together in local and state councils of youth work, and through denominational youth workers in the Committee on Youth Work of the National Council of Churches. This arrangement has the advantage that the youth work is an integral part of each denomination and each local church. There is the concomitant disadvantage that the ecumenical plan of the Movement is not obvious to all of the young people.

V. The period of dialogue

The last five years have been called

"the period of dialogue." By this I meant in part the dialogue of the churches with secular culture. The purpose is to reach young people outside the Church through media which are congenial to them. The questions now being discussed are: "What is the relation of the Christian faith to the arts? What is the relation of the gospel to youth culture?" This dialogue was stimulated by the youth television show, *Look Up and Live*, or which jazz, popular music, drama, dance, contemporary painting and sculpture—all of the arts—were discussed as vital parts of the youth culture, of which the churches must take account. The Movement has focused attention on the actual problems of youth and the real environment in which they live, including such things as sex education, relations with parents, relations to other youth, and the like.

The period has also been characterized by dialogue between the UCYM and those churches which cannot be served through a common type of youth program because of their distinctive and differing points of view, both philosophic and theological. Such churches are the Lutheran groups, the Protestant Episcopal Church, and more especially the Orthodox communions holding membership in the National Council of Churches. How can the youth leaders of such churches be brought into ecumenical fellowship with other Protestant churches and yet maintain their own traditional patterns and points of view?

Conclusion

These five stages have been cumulative, not unrelated. There always has been idealism and probably always will be. Youth is fond of reappraising its position. The theological and ecclesiastical emphases have always been cropping up. And the Christian faith can never avoid the dialogue with the culture of which it is a part.

After twenty-five years, one may say that the United Christian Youth Movement has reached maturity. However, this maturity must not be measured against the maturity of adulthood. New generations of youth are constantly coming into the Movement and, after a few years, graduating from it. They must be allowed freedom of action, and the Movement must be flexible enough to change with the times. Self-determination for both youth and student movements must be maintained if they are to make a meaningful contribution to the Church.



Annual Meeting of Division of Christian Education Increasingly Welcomes Lay Workers

NEW YORK, N.Y.—The 1960 Annual Meeting of the Division of Christian Education, National Council of Churches, will meet February 15-18 in St. Louis, Missouri. At this time leaders in all phases of Christian education work will meet in sixteen sections for mutual help and inspiration, for sharing of ideas and experiences, for expressing judgments on major policies, for developing standards, and furtherance of the work of their fields of interest.

A number of the sections welcome any persons interested in these phases of church and church school work. Such open sections are: Administration and Leadership, Adult Work, Children's Work, Family Life, Missionary Education, Weekday, and Youth Work Sections. Persons wishing to apply for membership in one of these sections should write to the Division of Christian Education, National Council of Churches, 475 Riverside Drive, New York 27, N.Y., indicating the sections in which they are interested.

Other sections limit membership to those actually holding professional positions in their categories, though some of these sessions are open to visitors.

The Family Life Section is to be held for the first time this year. This section welcomes pastors, directors of Christian education, ministers of counseling, and lay members of family life committees who have responsibility for planning programs for children, youth, and adults in the area of preparation for marriage and family relationships. The chairman of the section is Dr. J. C. Wynn, who will give an address entitled "Are Churches Embarrassed by Families?" Dr. William Graham Cole, Dr. Henry Bowman, and Dr. Frank F. Fidler are other speakers already announced. "Serving the Single Adult" will be the topic of a joint session with the Section of Adult Work. The membership fee is \$3.00. Write to the Department of Family Life, at the address given above, for further details.

In addition to the separate sessions in the sixteen sections, there will be a public mass meeting on the evening of February 16 and a joint section meeting on February 18, as well as the annual Division Fellowship Luncheon on February 17. There will also be luncheons or dinners in various fields of interest not covered specifically by sections.

Maine Council Ninety Years Old

PORTLAND, Me.—The Maine Council of Churches celebrated its 90th anniversary on September 13 and 14, 1959. The meetings were held in several churches in Auburn, with an attendance of about 1,000 persons. Certificates were presented to the Maine Sunday schools which were organized by September 1869, and to about 35 individuals who had been active in church school work from forty to seventy-one years. A historical pageant was given on the first evening, and a Christian education convocation the following day.

The Maine State Sunday School Association was organized on September 14, 1869. Its unexpressed motto was: "A good Sunday school within reach of every boy in the state, and the boy in it." During these ninety years, many thousands of church school teachers have gathered together in conventions and training enterprises. In 1890 the Interdenominational Commission, the first body of its kind, was organized to provide for cooperation rather than competition between church leaders. In 1938 these two organizations were brought together in the Maine Council of Churches, of which eleven state denominational bodies are now constituent members. The executive secretary of the Council is Miss MARION L. ULMER.

Tom West Honored in Chicago

CHICAGO, Ill.—A service of dedication on October 9 recognized 100 years of cooperative work in Christian education in Greater Chicago. In 1859 the Cook County Sunday School Convention was formed. By 1865 each of the 102 counties in Illinois had its own convention and executive secretary. The Centennial Message was given by Dr. GERALD E. KNOFF of the Division of Christian Education, National Council of Churches.

Mr. THOMAS H. WEST was given a special citation at the anniversary, in recognition of his thirty-six years of service to Christian education in local churches, in the Methodist denomination, and in city, state, and national organizations. He has been active at a layman for many years in the International Council of Religious Education and the succeeding Division of Christian Education.

Friendship Press Announces New Children's Work Associate

NEW YORK, N.Y.—Miss RUTH H. WAGNER has been appointed Associate Director of the Department of Children's Work, Commission on Missionary Education of the National Council of Churches, subject to approval by the General Board. This Commission publishes the Friendship Press books. Miss Wagner will take up her new work January 1, succeeding Mrs. JUANITA PURVIS SHACKLETT. She will be working with Miss NINA MILLEN, Director of the Department.

Miss Wagner was born in Iowa. She received her B.A. degree from the Iowa State University and her M.A. from Denver University, the latter degree in inter-

national relations. She has had considerable experience in editorial work, at Scott Foresman & Co. in Chicago, and on the official magazines of the Iowa and the Kansas State Education Associations. She has also been an elementary school teacher and is the co-author of two primary pre-primer texts. In addition she has written two other books and many feature articles. In Iowa she was a lecturer in the children's book division of the State Education Association. For the past three years she has been teaching English in Uskadar School, Istanbul, Turkey, under assignment of the American Board of Commissioners for Foreign Missions.

New Staff Member for UCW

NEW YORK, N.Y.—Miss ELEANOR FRENCH, of Albany, New York, has been appointed director of Christian Social Relations for United Church Women. She took up her new post in September. Miss French succeeds Miss ESTHER STAMATS, who left to take an executive post with the White House Conference on Aging.

In her new position, Miss French will guide United Church Women's work in the fields of economic relations, Christian family life, race relations, and activities of children and youth. She will have special responsibility for May Fellowship Day.

Miss French came to the National Council from Toronto, where for the past six years she served as personnel and training secretary of the YWCA of Canada. She has worked for the YWCA also in Geneva, Switzerland, at Ohio State University, and as an executive in the United States national office. She is a member of the United Presbyterian Church, U.S.A.

Lectureship Honors Dr. Arlo Ayres Brown

MADISON, N.J.—The Arlo Ayres Brown Lectureship at Drew Graduate School has been established by an anonymous gift of \$35,000. It honors the man who served as Drew's sixth president, from 1929-1948. Dr. Brown was also very active in the International Council of Religious Education, of which he was chairman of the board for a number of years. The gift calls for a lecture series on any subject related to the Graduate School program of the university. Publication of the public lectures is a stipulation of the gift.

Death of Dr. Hellstrom

NEW YORK, N.Y.—The Rev. C. IVAR HELLSTROM, for twenty-six years director of religious education at The Riverside Church in New York, died on October 7, 1959, at the age of 69. Ordained as a Congregationalist, Dr. Hellstrom was active in interdenominational and world-wide church work from the beginning of his ministry. In 1929 he was called to Riverside to organize its religious education department in keeping with the liberal interdenominational character established by Dr. HARRY EMERSON FOSDICK. Prior to

that he had been associate minister in charge of religious education in two New Jersey churches. Under Dr. Hellstrom's direction the Riverside Church School received recognition far beyond its local boundaries, from leaders in education as well as religion. After his retirement from Riverside in 1955, Dr. Hellstrom continued to serve as educational consultant to two Connecticut churches.

Personals

CHICAGO, Ill.—In preparation for the merger of the American Evangelical, Augustana, Suomi, and United Lutheran churches, boards and auxiliaries of the four bodies are arranging to unify their programs. Merger of magazines is already taking place. *Resource*, a parish education monthly, replaces three denominational magazines. The editor is the REV JOHN MANGUM (ULC), and associate editor is MISS BEVERLY SCHULTZ (Augustana). The women's groups of the four uniting churches have announced that MISS CAROL WIDEN, educational director for Augustana Lutheran Church Women, will be the editor of a new monthly women's magazine, replacing two others. Miss Widen was formerly employed at the International Council of Religious Education.

NASHVILLE, Tenn.—MISS JESSIE MAE BECK retired at the end of July after thirty-seven years on the staff of the Methodist General Board of Education and the predecessor board in Chicago. For the past ten years Miss Beck has administered the "Special Services to Small Churches" program of the department of leadership education.

BUFFALO, N.Y.—MISS JUDITH M. FRENCH has become full-time director of Christian education for the West New York Synod of the Evangelical and Reformed Church. Since 1949 she has been director of Christian education at the First Congregational Church of Albuquerque, New Mexico. Her office is at 1272 Delaware Ave., Buffalo, New York.

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LIAM M. RAMSAY has been made associate director of the Office of Adult Education for the Board of Christian Education of the Presbyterian Church in the U. S. Dr. Ramsay holds his Ph.D. degree from the University of Edinburgh, Scotland. He has held several pastorates. He and Mrs. Ramsay have written youth materials for the Presbyterian educational resources. Dr. Ramsay's book *The Christ of the Earliest Christians* was published by the John Knox Press.

Books for Christian Educators

(Continued from page 27)

ferro Thompson. John Knox Press, 1959. 155 pp., \$2.50. A nontechnical book for parents, based on the author's long experience as teacher, conference leader, and parent. The author has obviously read widely and knows what the authorities have found, yet the book reads almost like a pep talk for parents. Chapter I, "Fathers Are Parents, Too" is one of the few chapters in any book addressed directly and frankly to fathers.

Christian Growth in Family Life, (Hearthstone Parent Program Series I), compiled by Richard E. Lentz. Bethany Press, 1959. 96 pp., \$1.00. Following a brief though helpful introduction, the book offers suggestions for ten parents' meetings. The first section contains a carefully prepared statement on the theme of each program, for reading by parents. The second section offers suggestions on each program, for a planning committee, covering aim, preparation, the meeting, and resources. A few of the program titles are: "Faith of Early Childhood," "Spiritual Care and Feeding of Adolescents," "Helping Children Find Their Place in the Church," "Teaching World-mindedness to Children," "Teaching Temperance in the Home."

Human Nature and Christian Marriage, William P. Wylie. Association Press, 1959. 128 pp., \$2.50. Pastors and leaders of youth and young adult groups, as well as young people who are thinking seriously of marriage, should read this book. Some will find it difficult, especially the chapter on "Sex, Love and God," which is theoretical. There are excellent treatments of the unity resulting from marriage (the "third person") and with a whole series of very practical questions, especially related to courtship and engagement.

Planned Parenthood and Birth Control in the Light of Christian Ethics, Alfred Martin Rehwinkel. Concordia Publishing House, 1959. 120 pp., \$1.25 paper, \$2.25 cloth. A helpful and thought-provoking book for persons approaching marriage, for married persons, and for those involved in marriage counseling. It deals with the meaning and purpose of planned parenthood, the development of the movement, methods of birth control, and the position of the church (with special emphasis on the Lutheran viewpoint and with a good treatment of the evidence from the Bible). A concluding chapter lists nine key questions and summarizes viewpoints on each.

P. S. to *Puzzled Parents*, John and Dorathea Crawford. Christian Education Press, 1959. 63 pp., \$1.00. An easily read book in fifteen short chapters, but not as easy as it looks. The reader will want to return for self-examination to the eight-point check list on ways of meeting issues that frequently come up in families. Three commonly offered answers are given for each, and the reader evaluates himself as he evaluates them. So, too, will the reader return to the marks of good parents, the twenty early indications of trouble, and the four tips on teens.

Redemption in the Family

(Continued from page 13)

revealed through personal encounter (as we must if we believe that God can be incarnate), and if we can see the living God in our midst—"For where two or three are gathered in my name, there am I in the midst of them" (Matthew 18:20)—then indeed we must say that this is religious action.

Esmeralda's mother did not redeem Esmeralda, but she fulfilled her role in the ministry of reconciliation, and in the restored relationship between mother and daughter we see God's healing power at work. Insofar as the mother might have succumbed to her daughter's blandishments of bribery, scapegoating, and magic, God would have been kept out of the picture except as judge. But because she was open to God's love, she could be the medium of that love in a relationship of genuine forgiveness.

God is a living God, revealed in Jesus Christ and present as Holy Spirit in our midst. When we have met God, we are enabled to become channels of his power, to witness his love, and to speak of his glory. God works through persons—through you and me as well as through parents and teachers and other people. "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast." (Ephesians 2:8-9)

Let us pray: "Almighty and merciful Father, whose power is love, we bless thee for thine infinite compassion to the sins of men, in that thou didst give thy blessed Son Jesus Christ to take upon himself the sufferings of the cross. Make us ashamed of the sins in us which crucify him, love afresh, and fill our hearts with thankfulness for the undeserved and everlasting grace by which we are redeemed, through him who is the Lord of life forever. Amen."¹

¹From *Lift Up Your Hearts*, by W. Russell Bowie, Abingdon Press, p. 58.



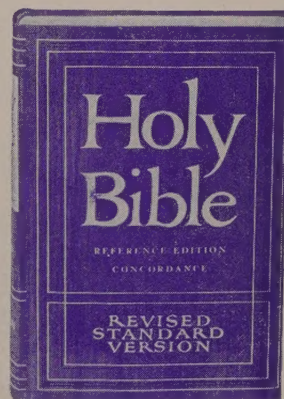
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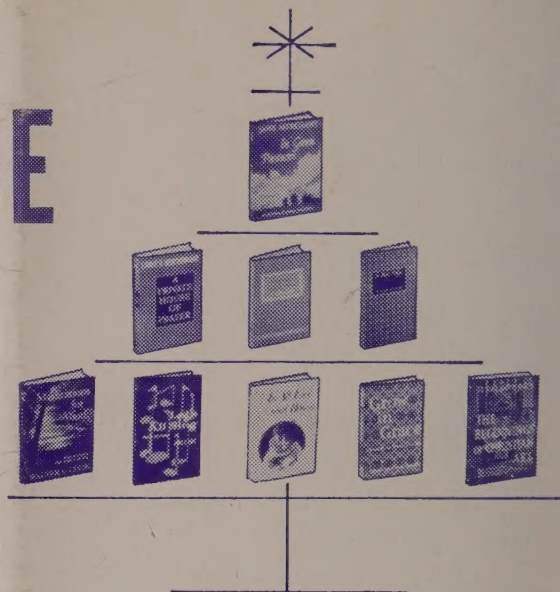
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